The LUTHERAN

PACIFIC LUTHERAN
THEOLOGICAL SEMINARY
THE LIBRARY

301 NEW MEMBERS

Year's evangelism program sets mark at Baltimore church

Vol. 36, No. 14

JANUARY 6, 1954

10 CENTS

Dr. Greever's Horse

In Burk's Garden, Virginia, the family of Dr. Walton Greever, former secretary of the ULCA, once had a saddle horse named Charlie. Charlie was a most manageable horse except that he was afraid when he wanted to be.

One day Charlie passed an old familiar stump and decided that he was afraid of it. He jumped suddenly to the other side of the road and almost unseated his rider. Thereafter, whenever Charlie passed that spot he shied at that stump. Dr. Greever had the stump removed. In time, grass grew over the spot and there was no trace of the stump.

Charlie missed the stump but he still knew where it ought to be and he faithfully shied whenever he came to the spot.

How human Charlie was! There are people who never forget that a man stole, even though according to law he paid for his crime by serving his sentence and was released by society. Even though God has washed the spot clean by forgiveness, there are still some who cry "thief" when there is no thief. And death and judgment still make otherwise fine Christians tremble even though Jesus has removed their terrors for us. Many of us still jump when we come to the spot in our lives where they might be, though they are now replaced by serene peace with God.

—E. H. GANSKOPP

The LUTHERAN News Magazine of the United Lutheran Church in America

G. Elson Ruff, Editor. Albert P. Stauderman, Associate Editor
Richard T. Sutcliffe, George H. Straley, Assistant Editors. Edmund W. Jones, Art Director
Staff Writers: Norman Berner, Margaret A. J. Irvin, Earl S. Rudisill, Robert E. Van Deusen
COMMITTEE ON CHURCH PAPERS: The Rev. Edward T. Horn, D.D., Chairman; the Rev. Robert D. Hershey, S.T.D., Secretary; Mr. Hjalmar Bjornson, the Rev. Ernest J. Hoh, Litt.D., Mr. John George Kurzenknabe, the Rev. George E. Meetze, Dr. W. Emerson Reck, Rev. Joseph Sittler, Jr., D.D., Rev. Paul E. Valentiner
PUBLISHED WEEKLY by the United Lutheran Publication House, 1228 Spruce Street, Philadelphia 7, Pennsylvania H. Torrey Walker, Business Manager. C. A. Bongarzone, Circulation and Advertising. Harry B. Ward, Associate Circulation Manager

CHANGE OF ADDRESS AND RENEWAL ORDERS

are to be sent to Circulation Department, **The LUTHERAN**, 1228 Spruce Street, Philadelphia 7, Pa. Please allow four to six weeks for changes of address and renewal orders to become effective. To insure accuracy on changes of address, please include present address sticker together with your new address.

Subscription Price, $3.50 a Year. Copyright, 1953, by the United Lutheran Publication House Printed in U.S.A. Entered as second-class matter, October 29, 1923, at the Post Office, Phila., Pa., under act of March 3, 1879

THIS WEEK in The LUTHERAN

BULLETINS FOR EVERYBODY - - - - By George H. Straley 12
Circulation of this ULC feature is now over half-million

THE GRAMMAR OF PRAYER - - - By Marjory Louise Bracher 15
Are pronouns like "thee" and "thy" outmoded?

LUTHERANS ARE IN THOSE ICY MOUNTAINS - By Marjorie Findlay 19
Christianity has been established in Greenland for two centuries

PEOPLE ARE BEING UPROOTED - - - - By Ralph W. Loew 23
Humans rate less care than trees in transplanting

LET'S COMPLETE THE CHAPELS IN INDIA - By William D. Coleman 25
In a hundred towns and villages work remains to be done

GOD WAS BEHIND THE COUNTER - By Virginia Veeder Westervelt 28
A search for socks revealed a saleswoman's secret

NEWS

Church in the News - - - - - - - - - - - - - - 4

Washington: Housing Program - - - By Robert E. Van Deusen 10

Canadian Affairs: Is Christianity Declining? - - By Norman Berner 11

News in the Churches:

Ky.-Tenn. - - - R. G. Imhoff 36
Nebraska - - - Paul Wiegman 37
Ontario - - - Norman Berner 44
Pa.: Philadelphia - C. W. Weber 39
Pa.: Pittsburgh - L. E. Fackler 42
Texas - - - J. F. Vorkoper 43

Story of the Week - - - 37
Home Missions - - - - 39
Campus - - - - - - 40
Deceased - - - - - 45

FEATURES

Five Make a Family: Out of Place - - - By Margaret A. J. Irvin 31

Personal Problem Clinic - - - - - - - By Earl S. Rudisill 33

Books - - - - - - - - - - - - - - - - - 34

In Conclusion - - - - - - - - - - - - - - 50

COVER PICTURE. The Rev. Roland W. Renkel welcomes Earl W. Christ, Korean war veteran who became the 301st new member received by Second Church, Baltimore, Maryland, during first year in new location. Evangelism Co-chairmen J. E. Jubb and H. F. Iager look on.

THE CHURCH IN THE NEWS

No Christmas sermon in Stalinstadt

There would be a German city without any churches, Communists decided. They refused to grant a building site for a church in the new community named Stalinstadt, now being constructed to house workers in the East Zone's largest steel mill.

Bishop Otto Dibelius of Berlin went to Stalinstadt on Christmas Eve to hold a service in the community's "Culture Hall," but was refused permission. Instead he conducted services in two restaurants at a small village outside the city. Eight hundred of the city's 15,000 population attended.

"All workers and residents of Stalinstadt shall know that God's love is with them," said the bishop. "We are one church, in East and in West Germany, regardless of borders."

Construction of Stalinstadt, near Fuerstenberg on the Oder River, was begun in 1951. "Building space for a church was not included in the plans," Soviet Zone officials informed leaders of the Evangelical Church.

Bishop found guilty

A Swedish district court decided in late December that Bishop Dick Helander was guilty of writing anonymous letters slandering other candidates for the bishopric to which Prof. Helander was elected a year ago. The court agreed unanimously that the bishop was guilty on ten counts charged against him.

The court recommended that the bishop be removed from office. This can be done only by the king of Sweden upon the request of Archbishop Yngve Brilioth. Bishop Helander has appealed to superior court to reverse the decision.

The four-man court did not impose a fine or prison sentence on the bishop. In a 100-page decision the judges said it was "fully proven that Bishop Helander himself compiled and wrote the letters and attended to their distribution and is, therefore, responsible for whatever libel they contained."

Bishop Arvid Runestam of the Karlstadt diocese said that the Helander trial "has thrown light on a major weakness in our church structure, and we servants of the church feel the shame of it deeply."

Reds conquer church in Poland

Communists were surprisingly friendly toward the churches at Christmastime. It was prominently reported in Red newspapers of several Iron Curtain countries last week that churches had been crowded for the Christmas services.

BISHOP DICK HELANDER
Appeals to higher court

Reason why the Communists are willing to acknowledge that the churches are still popular is probably that the Red rulers feel confident that they now have the churches under firm control. The last of the Iron Curtain lands where the church had been forced to submit to Communist authority is Poland. In mid-December all Roman Catholic bishops of Poland who are still out of jail were in Warsaw to take a public loyalty oath to the Red government.

"I take the solemn oath of loyalty to the Polish People's Republic and her government," the bishops declared. "I promise to do everything in my power to support the development of the republic for increasing her power and security . . ."

Bishops had no choice

At the Vatican it was pointed out that the Polish bishops had not acted voluntarily. "Conditions existing in Poland are by themselves sufficient to make us understand that the gesture performed by the bishops was not free . . ." said *L'Osservatore Romano.*

In September Poland's top Roman Catholic leader, Cardinal Wyszynski, was declared guilty of crimes against the Communist government and banished to an unknown place of imprisonment. In his position the government put Bishop Michael Klepacz. At the Warsaw ceremony in December Bishop Klepacz promised to work for the welfare of the Communist republic.

"Through our oath of allegiance we emphasize that the Polish People's Republic in its relentless drive to increase the strength of our motherland, to develop our economy and culture, to improve the well-being of our nation, will always meet with the full and warm support of the Episcopate," said Bishop Klepacz.

To break the resistance of the church, seven Roman Catholic bishops were imprisoned, more than 2,000 priests arrested or expelled, at least 37 priests executed. More than half of the monasteries and 70 per cent of the Roman Catholic schools have been closed.

McCarthy as Catholic propagandist

In eastern Europe the Communist control over the churches was real and unrelenting. In the United States, Senator Joseph McCarthy was hot on the trail of imaginary Communists. Roman Catholics were shrewd in using the McCarthy performance as a propaganda device to discredit Protestants and hold up their own church as the only dependable anti-Red fortress.

In 1953 the U.S. government discharged 1,456 federal employees as poor security risks. It is not claimed that they are "spies or suspected spies," explained President Dwight Eisenhower, but for various reasons they are considered poor risks. Government officials had discovered that the best way to protect their departments from the suspicion of employing poor risks is by employing Roman Catholics.

"Government officials, seeking to protect their departments and bureaus from McCarthy attacks, have increasingly resorted to the practice of employing Roman Catholics as security and personnel officers," said Joseph C. Harsch in the *Christian Science Monitor.* "This appears to provide immunity from attack. The sequel is that the proportion of Roman Catholics included in dismissals is low, the proportion of Protestants high."

Mr. Harsch said he had been unable to find a single Roman Catholic among officials dismissed from the State Department. "If the present trend were to continue," said Mr. Harsch, "Roman Cath-

olics, who are a minority of the American population, would become a majority of federal employees."

Worship in school

A prayer at the beginning of each public-school day was recommended two years ago in New York by the state's board of regents. Last month the Associated Press surveyed 125 of the state's 3,000 school districts to see what has happened to the recommendation.

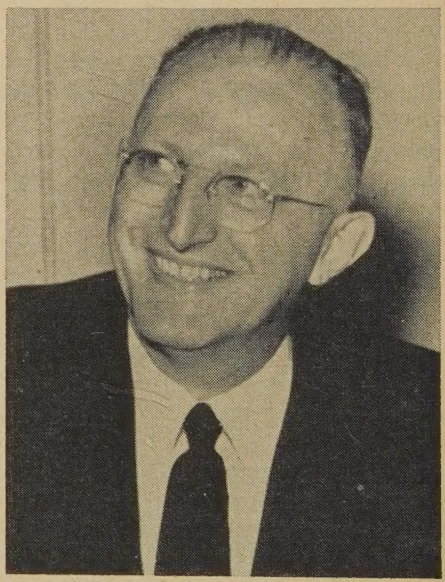
In 79 of the 125 districts some form of morning devotions is now in use, the AP learned. The prayer suggested by the regents is used in 24. This prayer is: "Almighty God, we acknowledge our dependence upon Thee, and we beg Thy blessings upon us, our parents, our teachers, and our country." Other prayers are said in some districts. In Endicott schools, in kindergartens through third grade, pupils sing "Thank You for the world so sweet." In New York City pupils sing the fourth stanza of "America"—"Our fathers' God, to Thee, Author of liberty . . ."

Bible study in churches or elsewhere on Sunday is credited toward public high-school graduation in Dallas, Texas. Old and New Testament textbooks prepared by a school superintendent are used in classes, which must be held for at least 60 hours before a final examination to qualify for school credit.

California churchmen hoped this month to establish daily Bible reading in public schools of the state. The California legislature refused to act on the Bible reading proposal in 1953. Nothing in the state constitution prohibits Bible reading, Disciples of Christ spokesmen pointed out. They urged the state board of education to inaugurate Bible reading without a directive from the legislature.

Optimistic about Argentina

No threat to religious liberty of Protestants in Argentina was seen last month by Dr. Earl S. Erb. On a three-week fact-finding tour through Argentina, the executive secretary of the United Lutheran Church Board of Foreign Missions was convinced that the Peron government does not plan to block Protestants in developing their missions.



DR. EARL S. ERB
Situation seems favorable

Argentine Lutherans postponed building projects in 1953 when it seemed that limitations might be placed on non-Roman Catholic activities. They have now decided to proceed with the construction as planned.

A commission was appointed by the Peron government in late August to recommend suppression of any missions it considered undesirable. It was also to suggest means of controlling all missionary activities along the Argentine borders and in other areas considered important to national security. The time for the

commission's report has now expired without action curtailing Protestant work. Roman Catholicism is the state religion among Argentina's 17 million inhabitants. About 311,000 are Protestants.

The mission sponsored in Argentina by the United Lutheran Church was made self-governing under Argentine leadership in 1948. It has not yet secured legal recognition as an Argentine corporation. Changes in the church constitution to emphasize independence were made at a convention in November.

Negroes should be missionaries

An American Negro is now more acceptable as a missionary in Asia or Africa than a white American, Dr. Winburn T. Thomas told Protestant mission leaders last month. "I asked church leaders in Java," said Dr. Thomas, "if they would prefer Negro or white workers, and their decision was unanimously against our present practice of sending almost exclusively white missionaries."

Of the 18,500 U.S. Protestant missionaries now serving overseas—most of them among colored peoples—fewer than 200 are Negroes or Orientals. Asia has become highly color-conscious, Dr. Thomas emphasized at the mission leaders' session at Buck Hill Falls in December. Asians prefer dark-skinned missionaries because they associate white skins with colonialism, which they dislike more than communism.

Most American mission boards are seeking non-white missionary candidates, it was reported, but have difficulty finding them.

Spanish-speaking Americans neglected

Five million Spanish-speaking Americans (Mexicans, Puerto Ricans, and others) are the largest group in the United States who are neglected by Protestant churches. This was the verdict reported in December to the home mission's division of the National Council of Churches.

Of 425,000 Puerto Ricans who have emigrated to New York City, nearly half have no church relation in their new home, said the Rev. Meryl Ruoss. Fifteen per cent of the immigrants are Protestant, 35 per cent Roman Catholic, and 50 per cent have no church, he said. New York churches "do little to welcome them, less to discover their needs and help meet them, and still less to evangelize the unchurched," he said.

Psychoanalysis is all right

Roman Catholics may be psychoanalyzed, the Rev. John C. Ford told the staff of St. Joseph's Hospital in Albuquerque, if the analyst takes moral considerations into account. The Roman Catholic Church had taken a strong stand against psychoanalysis until recently.

"Some psychiatrists don't believe there is sin," said Father Ford. "Some priests don't believe there are neuroses. There are both." He said the danger is that some psychoanalyists give patients immoral advice. It is futile, he said, to try to reconcile the ideas of Sigmund Freud with Catholic teaching. But it is possible "to make use of many psychoanalytical techniques without adhering to materialism, atheism, or determinism."

It would be immoral for a psychiatrist to attempt to relieve the sense of guilt of persons who have committed sins such as murder or robbery, Dr. Gregory Zilboorg told the annual meeting of the Guild of Catholic Psychiatrists. Such sins should be confessed to a priest. But it is permissible for a psychiatrist to treat guilt feelings which are without any material basis, such as insecurity engendered by imaginary wrongs done to others, he said.

PAST AND FUTURE

The unexpected may happen any time, but usually doesn't. Pope Pius could attend the 1954 assembly of the World Council of Churches in Evanston, Illinois, but probably will not. Georgi Malenkov might apply for communicant membership in the Russian Orthodox Church in 1954, but this is highly unlikely. Most 1954 events will weave a continuous pattern with the events of 1953.

FOR INSTANCE. Five years of sledge-hammer treatment of the churches in Iron Curtain countries have reduced them to docile obedience. The situation seems to be stabilized at that point, and may gradually improve rather than grow worse. First sign of a change in the church situation came in East Germany on June 10, when the Communist government made an agreement with Protestant church leaders to release some imprisoned pastors, return confiscated church property, relax pressure on the church youth organization.

Communists in China have expelled almost all foreign missionaries, although still hold a few in prison. On Dec. 12 officials in the Chinese capital, Peiping, rounded up all Roman Catholic missionaries in the city, sent them to Hong Kong.

IN SPAIN Roman Catholic persecution of Protestants continues as usual. Police closed a Baptist chapel in Madrid in December. To the 20,000 Protestants living in Spain, many U.S. servicemen may soon be added as construction of air bases begins under a new agreement between the U.S. and Spain. "We tolerate that non-Catholics, who are largely foreigners, practice their religion in private, but we do not tolerate that they indulge in proselyting propaganda of their errors to convert Catholics to their sects," said Cardinal Pla y Deniel.

In Italy discrimination against Protestant worship seemed to be lessening, due to American diplomatic pressure and the effect of world opinion. In Colombia, scene of violent Roman Catholic persecution of Protestants, harsh treatment was softened up a trifle as a new government began exercising power.

THE ARAB-ISRAELI feud smoldered in Palestine, where a barbed-wire curtain divides Jerusalem and the rest of the country into two hostile nations. Almost a million Arab refugees, befriended by such church groups as Lutheran World Relief, are victims of the fierce hatred between the unyielding foes.

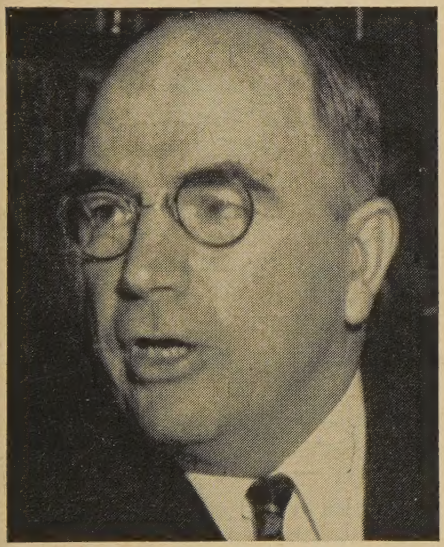
India seems likely in 1954 to go no further with its threats to limit Christian missionaries from other lands, who offend India's proud nationalism by offering its people a faith which missionaries assert to be superior to India's own Hinduism. But Christian missions have contributed so much to education and medical service in India that it is risky to liquidate them suddenly.

American situation

No remedy was in sight, as 1953 ended, for the sharply increasing distrust between Protestants and Roman Catholics in the United States. Catholics cling to their belief that Roman Catholicism is the one true church which must eventually triumph over other churches. They suffered in 1953 from a major propaganda set-back, in the extraordinary success of the *Martin Luther* movie, but had pressed hard to convince the American public that their church is the only dependable opponent of the Communists.

Roman Catholics prompted and nurtured Senator Joseph McCarthy's "guilt by association" free-swinging attack on alleged Communists in government. The

Communist-hunting by Congressional committees turned frankly into an anti-Protestant crusade in early summer, when J. B. Matthews announced that "the Communist Party has enlisted the support of at least seven thousand Protestant clergymen." Among clergymen whom Matthews listed in his file was such a conservative, highly respected United Lutheran pastor as the Rev. Arthur H. Schmoyer of Niagara Falls, N. Y.



BISHOP G. BROMLEY OXNAM
Led the counterattack

Powerful counterattack against the "guilt by association" technique of the McCarthy, Jenner, and Velde Congressional committees had been led by Methodist Bishop G. Bromley Oxnam, whom Congressman Robert Jackson accused of "serving God on Sunday and the Communist front the balance of the week." Bishop Oxnam toured the country in 1953 saying "the virus of the totalitarian state has found its way into the bodies" of Congressional investigators.

Congressmen had probably learned some things about American principles of civil rights in 1953, and may be more careful in what they say and do in 1954. Roman Catholics had become alarmed about the effects of the strong support they have given McCarthy, and hope—according to the *Catholic Free Press* (Worcester, Mass.) in December—that Protestants will not use the "McCarthy political crusade" as "another stick with which to beat Catholics and bedevil the Catholic Church."

CATHOLICS HAD THE best record in 1953 in breaking down the color line within the church. North Carolina congregations were ordered by their bishop to let Negroes attend white people's churches, and in Roman Catholic parochial schools and colleges race segregation was discontinued more generally than in Protestant schools. The big test on the race question will come in 1954 if the U.S. Supreme Court finds segregation unconstitutional in public schools. Churches, both Protestant and Roman Catholic, will have a huge assignment in tempering their communities in adjustment to the new situation.

CHURCH MEMBERSHIP and attendance will continue in 1954 the strong upward trend notable in 1953. Desire for an enduring faith had resulted from the world strife and uncertainty. Books, movies, radio and television programs featuring Christian themes have strong public acceptance. More than 2 million Americans had bought the Revised Standard Version of the Bible in 15 months, regardless of a vigorous attack on the new translation led by fundamentalists.

There were many millions in 1953 who had walked in the light of the Christian gospel, although with some faltering and stumbling. The light would shine across the days of 1954, for all who have eyes to see.

Washington

HOUSING PROGRAM

PRESIDENT EISENHOWER'S principle of government by consultation is beginning to pay dividends. Some of the study commissions which he appointed during his first year in office are making reports which will be the basis of proposed legislation in 1954. This session of Congress will reveal whether Eisenhower is able to carry Congress with him in the enactment of a "constructive, dynamic program."

One of the recent studies is in the field of housing. A 23-man commission submitted a report to the president in December which, if enacted into law, will be the Republican answer to the need for more and better homes. Recognizing the same problems which confronted the Democrats—slums and blighted areas, people with low incomes, shortage of houses, high cost of financing—the report gives some of the familiar solutions a new twist.

The new look

THE PROPOSED PROGRAM is frankly slanted toward private enterprise and away from federally subsidized housing. The philosophy is that private builders and bankers should be encouraged to tackle the entire housing problem, including slum clearance and low-cost rental housing, with the government providing incentives where necessary. The aim in new construction is a million homes a year.

One recommendation is that the Federal National Mortgage Association (FNMA, dubbed "Fannie Mae"), which has been buying up FHA and VA mortgages, be replaced by a privately financed agency, the National Mortgage Marketing Corporation.

Another suggested change would make it easier for families to buy already existing homes. Most of the financing aids up to now have been for new homes. The new policy would be to give similar help in buying older houses. Under certain conditions, the terms might be as little as 5 per cent down and 30 years to pay.

THE MOST DARING proposal, on an experimental two-year basis, would give low-income families a chance to buy the houses they are renting. If a low-cost rental unit cost $7,600 or less, the tenant could buy it on a 100 per cent-FHA-insured mortgage. There would be no down payment except for settlement charges.

The commission admitted that there will need to be a continued program of low-rent public housing for those who cannot afford the other plan. It did not recommend how many units should be built annually. Last year the president recommended 35,000 public housing units and Congress authorized 20,000. The failure to make a specific recommendation leaves a chronic "hot potato" in the lap of Congress.

The need for slum clearance was taken seriously. A new agency, the Urban Renewal Administration, would study the technical problems of eliminating existing slums and of improving areas which are deteriorating. Public housing would be dovetailed with the rehousing of those displaced by slum-clearance projects.

It looked at first as though the new administration would fail to take the housing problem seriously. It is encouraging to see some signs of action. John Q. Public will be waiting to see if Congress will carry the ball or fumble it.

—ROBERT E. VAN DEUSEN

IS CHRISTIANITY DECLINING?

THE QUESTION above is the title of the lead article in the Christmas issue of *Maclean's*, "Canada's National Magazine." The answer seems to depend on your point of view. Half the people of Canada have no church connection. This does not mean, in the writer's opinion, that they are antireligious. They have rejected "the admittedly ancient outward form of organized Christianity . . . Its basic essentials—belief in God, the gospel of Christ, and the sanctity of the individual man—may be as strongly held as ever."

Only one Canadian in 250 reports for the census that he has no religion. But religious leaders admit that census figures on denominational strengths are inaccurate. For example, in 1951 close to 3 million people told the census takers that they "belonged" to the United Church of Canada. But a million of these are unknown to the church, and only 800,000 are actually members.

For Anglicans it is 2 million by census, 400,000 actual; for Lutherans, 450,000 by census, 168,000 actual. The national level is boosted considerably by the claim that 85 per cent of the 6 million Roman Catholics on the census roll are regular attenders at mass.

For the smaller sects (there are about forty) it is believed that census figures are 80 to 100 per cent accurate. If an individual says he's a Jehovah's Witness (34,596) or a Mormon (32,888) the chances are he is a faithful one.

Applying this "rule-of-thumb reasoning" to the census tally, the writer arrives at the conclusion that "about 50 per cent of Canadians are actively associated with a church." Recent Gallup Polls show that about one half of all Canadians attend a religious service once a week. About one third rarely or never go to church.

In an effort to answer his question "Is Christianity Declining?" the magazine writer went back to the 1901 census, and to such church figures as were available. His conclusion: 50 per cent of Canadians were active in church then, as now.

In the 50 years there has been some change in relative denominational strength. Growing in proportion to population are those which "stress dogma or hold fundamentalistic views — Roman Catholic, and the smaller evangelical Protestant sects. Those that have lost ground have been the older, well-established Protestant denominations."

Roman Catholic membership (by census) has climbed from 41.7 of population in 1901 to 43.3 in 1951. The five leading Protestant groups dropped from 54 to 47.7. Lutherans hit a high of 3.8 in 1931, have since declined to 3.2 (the same as in 1911).

WHEN THE WRITER looked into the way Canadians supported their churches financially, he found that they gave about $150 million a year to their 15,000 churches—about forty cents a week per active supporter. This is about 1 per cent of total personal earnings; about one-eighth of spending on liquor and tobacco.

Compared with 25 years ago, giving has not kept pace with income which has doubled. In 1926 the United Church received $13.08 for every adherent, today —$13.50; Anglican, $8.10 and $13.00. Canada Synod Lutheran giving went up from $12.87 to $30.01 per confirmed member.

—NORMAN BERNER

BULLETINS FOR EVERYBODY

By GEORGE H. STRALEY

Weekly service provided by Publication House reaches more than a half-million Lutheran churchgoers each Sunday

EVERY WEEK the Lutheran church-owned Muhlenberg Press in Philadelphia turns out half-a-million copies (507,000 to be exact) of a lithographed 8½ x 11 sheet officially known as the "church bulletin."

This publication, specifically designed and prepared for the Sunday for which it is dated, contains an illustration and a 500-word message on one side; the other side is left blank, to be filled with programs and announcements of each congregation subscribing for this service.

THE HALF-MILLION weekly copies are delivered, in packages containing a month's advance supply, to approximately 2,700 congregations in the United Lutheran Church—about two-thirds the total number. Some pastors mimeograph Sunday service programs and announcements on the blank side of the sheet. Folded in half, this sheet then becomes a four-page bulletin with an attractive art cover. Some pastors use the sheet simply as a cover to be stapled over several printed or mimeographed pages of a parish letter or congregational paper.

Distribution methods vary, too. In most churches the bulletins are distributed by ushers to all persons in attendance at Sunday services—and this is so universally the custom that bulletin circulation figures may be accepted as reflecting with fair accuracy the Sunday morning attendance in ULCA churches. In some parishes bulletins are mailed out in advance to all families of the congregation, providing a preview of the order of service for each Sunday and bringing members up to date on the latest news and statistics within the parish.

Even in churches that get along without the bulletin service, the pastors and people are aware that such a service exists. What many do not know is that the church bulletin is a relatively young enterprise of the ULCA Board of Publication, now only in its thirteenth year, and that no other product of the board comes anywhere near matching it in rapidity of growth.

BEGUN IN 1939 as an independent venture of the publicity committee of the Ministerium of Pennsylvania, the project was taken over by the Board of Publication in 1940 with Dr. G. Elson Ruff in charge. Circulation at that time was 50,000 copies weekly. Within a year it had doubled, and by 1944 reached the quarter-million mark. Wartime paper shortage held circulation at that level for a time, but by 1946 the figure had reached well over 300,000 and was climbing fast.

Where it will halt is anybody's guess—but the board estimates the saturation point at around a million. As the church expands, the potential will go higher.

The man behind this enterprise since 1945 is the Rev. Carl E. Koppenhaver. An ordained clergyman who went directly to this job after leaving Philadelphia Seminary, he has never had a pulpit, feels that his ministry in editorial work

is as challenging and fruitful as any he might have found within a parish. He is a Wagner College graduate, and for a time worked as a newspaperman in Pottstown, Pa., and on Staten Island.

Mr. Koppenhaver's duties include writing some of the messages that appear on the back of the bulletin, editing the message material that outside contributors (usually pastors working on assignment) send in, designing the bulletin, and selecting appropriate art for the covers. The latter task, he says, is the most difficult.

"We get most of our pictures from agencies," Mr. Koppenhaver explains, "and with the great number available from these sources you'd think it wouldn't be hard to find what we want. But pictures must be chosen with great care. We try to select photos that will please the greatest number of subscribers by reason of their quality and subject, keeping in mind the nature of the text on the back cover, the season of the church year, and other factors. Back-cover text and front-cover art have to tie-in as closely as possible."

And that's seldom easy to accomplish. Editor Koppenhaver scans thousands of photographs each year to find subjects technically suitable and consistent with the standards required. A capable man with a camera himself, he sometimes "sets up" a scene and photographs it to get precisely what he wants. Occasionally he commissions a commercial photographer to make a picture.

For festival days, such as Christmas and Easter, paintings commissioned from artists in the religious field are reproduced. These are always in full color, whereas art for other seasons of the year is one color. Among artists who have contributed festival covers are Ralph Pallen Coleman, Cleveland Woodward, Paul Remmey and Paul Swisher. Paintings purchased for bulletin art usually are not used for any other purpose, although occasionally one appears as a frontispiece or other illustration in a Muhlenberg Press book or other house publication.

Back-cover material for the bulletin ranges all the way from topical sermonettes (written mostly by Editor Koppenhaver) to interpretative treatises on Lutheran doctrine and worship, and explanatory and statistical data on church programs such as Lutheran World Action, usually prepared by someone closely connected with the subject.

"We consider the bulletin's back-cover messages to be an effective instrument of education," Mr. Koppenhaver says. "Results prove that they build attendance, contribute to a higher degree of churchmanship, keep people informed and spiritually enriched. Our purpose has been to instruct the man and woman in the pew in things they need to know about their church, its history, organization, and objectives."

Beside trying to relate the text on the back cover to the art on the front cover, Editor Koppenhaver also tries to tie in the text as much as possible with something of current interest. In this effort he is guided substantially by the church's "Calendar of Causes" which prescribes certain endeavors for certain months of the year. In addition, he tries to conform as closely as he can to the liturgical color of the month—for example, violet for the Sundays in Lent, green for the Sundays after Trinity.

Frequently subscribers have constructive criticism to offer. Annual surveys are designed to reveal what most appeals to subscribers and what is least popular.

EDITOR AT WORK
Pastor Koppenhaver selects pictures for Sunday bulletins

FOR THIS YEAR'S SURVEY, covering bulletins published from September 1952 to August 1953, questionnaires were sent to a clergyman and two laymen in each of the 2,700 subscribing congregations, inviting recipients to give a preference rating to each week's bulletin. From replies received a tabulation was made which will help guide selection of bulletin art and texts for the future.

Highest combined rating in the survey went to the Easter bulletin, on the cover of which was reproduced, in color, Ralph Pallen Coleman's painting, "Master!", showing Christ greeting Mary outside the tomb. Message as well as art rated high on this bulletin, although the highest message rating was given to the text of the Oct. 5, 1952, bulletin on "The Lord's Supper."

Lowest combined rating went to the bulletin issued for the First Sunday after Easter, which carried a front-cover picture of Christ showing himself to the disciples after his resurrection. The picture was a reproduction of a traditional painting.

Individual art ratings, next to the top-ranking Easter cover, showed a preference for the Quinquagesima bulletin with its "Head of Christ," also by Artist Coleman, and for the Reformation Sunday bulletin with its illustration of Martin Luther at his writing table, from the oil painting by Paul B. Remmey.

In general, the survey indicates that subscribers like original art covers in full color, with accompanying messages keyed to a devotional or sacramental theme, and that they are least impressed by plain expository photos and texts.

The prepared bulletin is now so

much an accepted aid among congregations of all denominations that one wonders what pastors did before such bulletins became available.

Mr. Koppenhaver answers that churches went to the expense of printing their own or prepared simple mimeographed copies. Some churches, of course, still make their own bulletins.

Some bulletin services supply nondenominational material. Some other major denominations also publish bulletins for their own churches, but Editor Koppenhaver knows of none that issues a *dated* bulletin each week. "Ours are tailor-made for United Lutheran Church congregations. The Lutheran Church has been a pioneer, in many respects, in creating this form of education. No other bulletin service can do for ULC congregations what ours does."

Next Sunday, when you pick up your bulletin, you'll appreciate it more if you try to visualize some of the conscientious work and careful selection that have gone into its preparation.

The Grammar of Prayer

By MARJORY LOUISE BRACHER

Continued use of old forms of address to God requires that we learn another language not in everyday use

IN ALL THE DISCUSSIONS for and against the new Revised Standard Version of the Bible, what may be its most far-reaching effect seems to have been overlooked. This is its effect on prayer.

One of the most difficult questions faced by the men who did the work of revision was whether or not to continue using "thou" as the second person singular pronoun, as in the King James Version. With it of course must go the related forms of the pronoun, "thee," "thy," "thine," and the verb endings "-est" and "-edst."

After two years the decision was reached. The new translation would use the modern "you" and "yours," *except* when addressing God. So, in the new translation, Jesus says to his disciples, "I have said this to *you,* that in me *you* may have peace." But in his prayer to God, which immediately follows, he says, "I glorified *thee* on earth, having accomplished the work which *thou gavest* me to do." This choice was in line with very ancient usage. The Bible of the disciples of Jesus—our Old Testament—used special word forms to show respect toward God.

FOR MANY GENERATIONS English-speaking Christians have been caught in a dilemma. The language of the church in worship is not the language of everyday speech. The committee for revision of the Bible, by its decision on the use

of "thou," has perpetuated the dilemma when it might have been influential in ending it.

When "thou" was the second person pronoun used throughout the Bible, those who read or heard the Scriptures were more or less accustomed to it. Now that its use there is greatly reduced, it will be less familiar than ever to the ordinary person.

Actually the practical effect of the decision of the revisers is to sharpen our dilemma. "Thou" has been biblical language. Now it will be only the language of prayer and worship. And so it affects every Christian at the heart of his religious life.

It means that custom continues to prescribe a special, old-style language for prayer. And what if I do not know that language?

EACH OF US MUST FACE the problem. Am I too lazy to learn the language of prayer? Will I let mere custom prevent me from speaking to God in natural everyday words? Am I too indifferent or negligent to make up my mind which forms I want to use? If we give the matter searching thought, we are likely to find that our awkwardness with words has much to do with the meagerness of our prayers.

Among the Christians you know, how many are able to use the old-style pronouns and verb endings correctly, or comfortably? How many would so much as try, in public? How many young people do you know who can even read them without stumbling? In your congregation, who can pray, besides the minister (and perhaps his wife)?

And you, when you pray alone, at bedtime or as you read the Bible, what do you say? Is God "you" or "thou" in your prayers? Or have you fallen into the habit of only wordless prayers? Does your ineptness with what is the acceptable language of prayer keep you from praying with your family?

IN RECENT WEEKS I have heard six men and women, all accustomed to praying in public, mix you's and thee's in the same prayer. "O God we thank thee that you have . . ." This may be a natural confusion, but it is as inexcusable as any other inconsistent usage.

If the old forms are to be retained, as they undoubtedly will be under the influence of the Revised Standard Version, and long-standing custom, the church must teach its people to use those forms.

How is this to be done? Only by long and frequent drill and practice. The nursery child may be taught to say, "I thank *thee*, God," not "Thank *you*, God." Church school lessons will have to include drill in pronouns and verb endings, just as do English grammar lessons in the public schools. These will have to be repeated every year, along with much practice in using them, both written and spoken. Weekly exposure to these forms in our hymns and liturgy will not be enough. Only constant and consistent use of the chosen form will bring ease and fluency. We may have to drop the old verse sung and said by children, "Thank *you* for the world so sweet."

MORE DIFFICULT to use than the pronouns themselves are the proper verb endings. The verb ending for the second person, in direct address, is "-est." We say "Almighty God, who hast," "We pray that thou wouldst," or "Blessed Lord Jesus . . . who livest and reignest with the Father."

A source of much difficulty is the traditional ending of the prayers in the *Common Service Book*. Nearly all these prayers are addressed to God the Father,

SCHOOL OF PRAYER
But what language shall the children be taught?

grammatically the second person. But the ending names Jesus Christ and the Holy Spirit, both of whom, grammatically, become the third person. Third person requires the verb ending "-eth." And so in that place we say, "Jesus Christ, thy Son our Lord, who liv*eth* and reign*eth*."

A quick way to learn the use of verb endings is to read the collects and prayers in the *Common Service Book*. On a sheet of paper copy each old-style word, and place in front of it the proper noun or the pronoun which belongs with it. Read them aloud. Then try writing a few short prayers of your own, using these forms. It is not as difficult as we may suppose.

These forms should also be included in school grammars, and taught as the English pronouns and verb endings for use with the Deity. After all, words that are said and sung weekly by millions of people can hardly be said to be no longer a part of the language, which their present omission from textbooks implies. Dictionaries should recognize and define "thou" as a live word instead of saying merely that it is "still found in solemn and poetical style."

Unless we do these things, we are permitting the erection of a barrier between the average man and God. Indeed, it exists already.

AN ALTERNATIVE is to admit openly that God *may* be addressed as *you*, and

then to do so. If it was not wrong in 1611 to address God as one addressed men, why should it be wrong today?

We find many ways of showing our reverence and respect for God. We do it by posture, gestures, inflection and tone of voice, and by choice of words. It is not unfitting that certain words be reserved for God; this is strong argument for the use of "thou." But it should not rule out the use of the more familiar and easier "you."

Here is a very old prayer, and one highly appropriate for family use in our own day:

> O Lord, our heavenly Father, almighty and everlasting God, who hast safely brought us to the beginning of this day; defend us in the same by thy mighty power; and grant that this day we fall into no sin, neither run into any kind of danger; but that all our doings, being ordered by thy governance, may be righteous in thy sight; through Jesus Christ our Lord.

Could not a father in 1954 pray this same prayer at the breakfast table, in modern words, with just as much dignity and reverence?

> O Lord, our heavenly Father, almighty and everlasting God, who has safely brought us to the beginning of this day; defend us in the same with your mighty power; and grant that this day we fall into no sin, neither run into any kind of danger; but that all our doings, being governed by you, may be righteous in your sight; through Jesus Christ our Lord.

SIMILAR CHANGES may be made in many of the church's finest prayers, with no real loss in religious feeling or expression. True reverence and respect come from the heart.

Just as it takes practice to be able to use the old-style words, it will take some practice to feel at home in prayers said with new-style words. Even though we may not have been able to use the traditional forms ourselves, we nevertheless have a deep-seated feeling that they are the "right" ones. The first time we address God as "you" we may be very uncomfortable and apologetic. Practice quickly overcomes this, and it is a relief to be able to speak easily what is in the heart.

FEW OF US will be able to use both forms, interchangeably, without making mistakes. For most of us, it will have to be the choice of one or the other. Prayers to be offered in public can be written and read. This is a desirable practice for reasons other than language style, and in no way circumscribes the content.

In all probability the hymns, the liturgy, and the Revised Standard Version will be with us for a long time to come. This means that the church *must* teach, effectively, the use of that "churchly" language.

At the same time modern man must know how to speak to God in his own words, and feel free to do it. Otherwise millions of our children will remain inarticulate before their heavenly Father.

If we let mere custom, perpetuated by the recent revision of the Bible, be a further cause of the drying up of the life of prayer and devotion, we are accountable to God.

The important thing is that we pray, often and sincerely, and without being self-conscious. God listens to the heart, not to the grammar. It is all right to pray in any style of language. But unless we make a definite choice, we are likely to stop praying.

Lutherans Are in Those Icy Mountains

By MARJORIE FINDLAY

People of Greenland were brought into the Christian church more than 200 years ago by missionaries from Denmark

FROM GREENLAND'S ICY MOUNTAINS . . . So the missionary hymn runs, and conjures up for us a picture of snow-capped peaks and eternal glaciers, from which one descends, at the end of the verse, to the plains, where the people, in their heathendom call us to deliver their land from error's chain.

But the fact is that the Greenlanders are already Christian, and many of the families have been Christian for all of 200 years. Every Sunday the ting-ting of the single bells of the little wooden churches in the settlements can be heard sending out their invitation to the service and the Greenlanders, washed and dressed in their best, hymnbook in hand, stream in to worship through the open church doors.

IN THE SUNSHINE of a clear Sunday morning the young women with their black hair, dark eyes and smiling faces look most attractive in their national dress. Many of them carry along the baby to church too, wrapped in a blanket. National dress is reserved for holidays and festive occasions, and churchgoing is something of a fashion parade. The Greenlandic woman wears for church sealskin shorts, hair side out, and thigh-length sealskin boots. Her "top" is a brightly colored, long-sleeved blouse of stuff bought from the store, the neck of which is covered by an enormous lace-work collar of glass beads.

Readers may remember seeing newspaper photographs of Queen Ingrid of Denmark and her daughters in such national dress made for them by Greenlanders on the occasion of her visit to Greenland last summer. Every Greenland woman makes her national dress and it suits their slight, straight figures very well.

Side by side, their bright colors interspersed among the khaki *anoraks* and dark trousers of the men, they sit attentive in church while the pastor leads them through the Lutheran service in the Eskimo language. Church attendance is good and the hymns are sung to the harmonium's accompaniment, in four parts and with great enthusiasm. They have their own Greenlandic composers of hymn tunes, but Bellman and Martin Luther have their place in the book, too.

IT IS OVER 230 YEARS now since Christianity was first brought to the Greenlanders—or Eskimos, as they mostly were then, before European admixture became so widespread.

In 1721 Hans Egede, a Dane, sailed from Bergen to Greenland on a missionary journey. It was not to the Greenlanders that he intended to direct his missionary efforts, but to the descendants of the Norse Vikings whom he believed to be still alive there.

Greenland had been the farthest outpost of the Norse Empire. Its southwest coast was settled by Vikings from Iceland at the beginning of the Eleventh Century

and Christianity had been taken over to them from Norway by Leif the Lucky in the following generation. It was on that memorable missionary journey from Norway that Leif was blown off his course and made the discovery of America before finally getting back to his father's homestead in Greenland.

Communications between Norway and the Greenland Vikings had long since lapsed by the Eighteenth Century. But Hans Egede, on hearing and reading of these colonists, who must according to his ideas have suffered great privations of mind and body in their isolation, was determined to sail to Greenland, find his near countrymen and bring them back into the body of the church.

He never found the Norsemen in Greenland. He sailed the length of the southwestern coast, visited the ruined buildings that the Vikings had left and questioned Greenlanders wherever he went. But he never found them. And indeed, from archeological finds there is good reason to believe that already in the Sixteenth Century they had finally succumbed to hardships induced by their isolation and to attacks of the Eskimos.

Hans Egede himself never gave up the idea that somewhere, possibly on the remoter east coast, the Norsemen still lived, if only he could find them. With his wife, he stayed on in Greenland; but his energies were given over wholly to the work of converting the Greenlanders among whom he found himself.

The missionary work was never easy. For one thing, it was greatly hindered by the sparse distribution of the hunting people in scattered settlements all along the western coast. Communications, al-

A Pastor Makes a Call in Greenland
Gospel is brought inside an igloo's icy walls

ways a tremendous problem in Greenland, could only be carried out in "wives" boats, with their teams of women rowers. But other missionaries came out to help Hans Egede and with their assistance, missionary stations were eventually founded along the whole length of the coast and trading was started to finance the missionary activities.

THE LUTHERAN CHURCH was not the only one in the field. Moravian missionaries from Germany came out to Greenland and collected the Greenlanders in the extreme south under their spiritual aegis. At least one group of their solid stone buildings still stands. The mission house, a ten-roomed building, is used as a vicarage by the present-day pastor.

There was conflict at first between the two churches, but here the sparseness of communications helped to prevent their meeting too often. The work of both parties has borne fruit and by now all of the Greenlanders are Christians, with the Lutheran church an important part of their culture.

The scattered distribution of the population on this mountainous coast, where roads and even paths are impossible to build, makes the provision of an adequate number of clergy still the main problem to be faced. The Danish Lutheran Church has solved it by employing native lay readers.

Today every little settlement on the Greenland coast, however isolated, has its native lay reader. These *kateketer*—or catechists, as they are called—had as their first duty to teach the Greenlanders the catechism. Now their responsibility has broadened and the whole business of everyday church work and duty devolves on their shoulders, plus the bulk of the education.

The lay reader is the outstanding person in his settlement. In his church, dressed in a white *anorak*, he conducts the service on Sundays. On weekdays, when a screen is pulled across the one end of the church to conceal the altar, he teaches school in the other end. He is very often the only one in his settlement who speaks Danish. A few decades ago he was also required to play the violin to accompany the hymn singing, but the wider distribution of harmoniums has made this unnecessary, for which some of them at least must be thankful.

TRAVEL IS BY DOG SLED
Gasoline isn't needed

THE LAY READERS are the intellectuals of the community. Their training in school, high school and the seminary at Godthaab gives them a thorough knowledge of things Greenlandic, although it leaves most of the outer world a blank. At any rate it sets them apart from the ordinary Greenlander.

Surprisingly, many of the pastors are Greenlandic too. Natives trained in

Denmark, they speak fluent Danish as well as their own language. Many of them belong to the three or four prominent Greenlandic families that are descended from the original missionaries —Egede and Chemnitz (a German missionary) are familiar pastors' names. All have exactly the same standing, the same duties and privileges as Danish pastors.

THESE GREENLANDIC pastors have been the church's solution to the language problem. Greenlandic is one of the Eskimo languages. It is easy to pick up the few jargon phrases that everybody uses but extraordinarily difficult to do anything more than that. The Bible itself was not completely translated into Greenlandic until just before the British and Foreign Bible Society published it in 1823. Imagination boggles at the task of the translator in interpreting the philosophy of the New Testament in the language of a primitive hunting people. There are but few Danes who can converse, let alone preach, in Greenlandic. Taking the broad view it is undoubtedly more useful to have the Greenlanders learning Danish than the other way around.

Moreover life has been hard, as well as lonely, for the Danish pastor in Greenland. Until recent years he and the doctor and the colony manager were the only Danes in the community. In the north it is necessary to journey by sledge to visit congregations and it is a valuable help to be a good hunter. In fact, however adaptable the Dane may be, the Greenlander can always cope better with the demands of his environment and the language of his people.

THE OCCASION when the church comes closest to the Greenlander's life is probably his confirmation. This, far more

CHURCH AT GODTHAAB
Catechists are trained here

than with us, is held to mark the attainment of manhood and the beginning of adult life.

The service is held in summer and the young people confirmed are those who, at fourteen years, have just left school. The pastor makes a tour of the settlements in his district. The boys dress in white *anoraks* and the girls in their native costume.

It is an exciting occasion, and as at all other times when the Greenlander feels he must let off steam, they shoot off their rifles. After the confirmation service the boys climb up on the rocks behind the settlement and there is such a volley of joyous and haphazard rifle fire that it is wise to keep out of the way.

The afternoon brings the confirmation party with coffee, home-made cakes and native beer. Everyone is invited and there are never enough cups. So the guests arrive when they feel like it, drink their coffee, eat their cake and then make way for the next arrivals. And the party goes on for hours.

People Are Being Uprooted

By RALPH W. LOEW

Families are moving around in great numbers these days and amid all the changes the roots of faith must be protected

A FRIEND RECENTLY had some trees planted about his home and was impressed by the care which was given. The roots of each tree were "balled" and tied in burlap. The new location was meticulously prepared, every precaution being used to protect the tree against the shock of removal. My friend watched with satisfaction this quality of excellence in the care of trees.

That same evening he went to a "going away" party for neighbors who were moving to another city. The industry for which the man was employed had transferred him to another state. The family felt grateful that they had secured a temporary place to live. They hoped to be able to find a permanent home within six months. As for other circumstances, they knew almost nothing about the new city to which they were going.

Mused my friend, "You know, we give better care to the removal of trees than we do to people. We tear people up by the roots, move them around and expect them to be able to take it."

BUT PEOPLE don't take it. There is resistance to uprooting in most individuals. The process causes a very definite tearing of satisfying relationships and creates cleavages in the whole structure of our society. Even moving from one area of a city to another can cause some disruption, although that is minor. When whole sets of new circumstances are thrown into the face of the family, definite changes in the pattern of living are to be noted.

For instance, the greatest loss in church membership occurs when people move. Families active in a parish in one city find it difficult to relocate in another. Every church has had the problem of helping to rediscover the talents and abilities, the needs and the hungers of its new residents. Growing numbers of nominal or "fringe" church members move into a community and remain completely anonymous and so lost to the influence of a satisfying church relationship.

WHAT HAS HAPPENED in the churches also happens to the community. People who have been active in various community efforts decide that they've been too busy and resign their moral responsibilities when they move to a new community. Every civic group and community endeavor has had to confront this loss of talent and leadership caused by industrial relocations and shifts of population.

Yet a look into history reveals that some of the most satisfying discoveries of a religious experience came to those whose only home was a tent, and whose only plot of garden was temporary. There amid foreign gods and diverse patterns of life, the Israelites kept alive and burning a faith in one God and delivered this revelation to the whole western civilization. We call the people of that time

---

Dr. Loew is widely known as the pastor of Holy Trinity Church in Buffalo, New York.

"nomads," men and women who had no permanent home. However, along with their travels they carried the evidence of their faith.

In the early days of the Christian church, there were uprootings caused by persecution. Yet even in those days we read of "saints in Caesar's household," carrying into the most unlikely of places a faith and its expression.

In the great country of India, one of the provinces had been closed to missionaries throughout the years. Recently, change in provincial rule enabled an invitation to be extended to Christians to enter that province. There they discovered men and women in the Rajah's household who had kept their faith alive through the changing times.

EVIDENCES OF such stability of faith are a challenge. We can lament shifts of population, but changes will go on. We must meet those challenges.

Dr. Harry Overstreet typifies adolescence as a critical period in our culture because "it involves more rapid changes than the individual can poisefully assimilate." Likewise the sociologists, the Lynds, who wrote of Middletown noted, "Most people are incapable of tolerating change and uncertainty in all of the sectors of life at once."

The moral of this is simply that we have to grow up. We need to develop a new expression of a mature, adaptable faith. Life is full of change, even when we remain in the same city. Friends die, neighbors take on new meaning, the contours of cities and homes are different. You can either lament it all and talk about the "good old days" or protect the roots by meeting change with a great faith; maintain the roots by careful support of the spiritual mainstays of our community life and adapt them to new soil by imaginative and bold friendship.

THE ONLY PERMANENT certainty is change. Once upon a time bold pioneers marched across the country and everywhere they went planted the evidences of their faith. America's greatness stemmed from such spiritual stability. Our nomadic forefathers who left homeland and fireside for the challenge of the wilderness carried with them their "holy of holies." Modern man must somehow keep unsullied that shrine of faith at the heartbeat of his city, at the center of his neighborhood, at the pervasive core of his own life. He needs to read again the words of the Psalmist. "Blessed is the man who walks not in the counsel of the wicked, nor stands in the way of sinners nor sits in the seat of scoffers; but his delight is in the law of the Lord . . . He is like a tree planted by streams of water."

IT IS ENOUGH for us to remember that answers to prayer, like answers to any other kind of request or petition, are of two kinds, positive and negative. Many of us mistake these negative answers for unanswered prayers. In this we are not so wise as the child who, when asked if God had answered her prayer, replied "Yes, He answered. He said 'No.'"

—ARTHUR A. ROUNER in *When a Man Prays* (Revell)

Let's Complete the Chapels in India

By WILLIAM D. COLEMAN

More than 100 have been built in the past ten years but as many more are needed by growing congregations

FOR ALMOST 100 YEARS Christians in the villages of India have worshiped in mud huts with thatched roofs. Every year or two the roofs had to be re-thatched. Storms would flatten the huts to the ground. During the rainy season they would leak and could not be used.

The need for more substantial and lasting houses of worship to take the place of the thatched huts had long been felt. In connection with the centennial celebrations of the Andhra Evangelical Lutheran Church in India in 1942-1944, projects were set up to build chapels. Individual congregations were to build the foundation and walls. The work was then to be completed with help from the mother church in America on the basis of $250 to $300 each.

The goal was 100 chapels, one for each year that the Gospel had been preached in the Andhra area. Actually, 125 chapels were pledged: 25 by the Women's Missionary Society, 10 by the Children of the Church, and 90 by individuals, congregations and synods.

The Rev. Mr. Coleman is a ULCA missionary in India.

WAITING FOR CONSTRUCTION TO START
Foundations for chapel at Pregyam have been dug

THIS GAVE a tremendous impetus to the church building program. Funds for help in building chapels were assigned to the five Andhra synods and buildings were started. It was difficult to get supplies during the war, especially steel and cement. In spite of that, 75 per cent of the chapels were completed. Lack of supplies, insufficient funds and rising costs are reasons why a few have not been completed.

These chapels are real witnesses to the Gospel of Jesus Christ in the 100 villages where they have been built. The new chapels, with brick or stone walls, tile roofs and a cross on top, proclaim to the thousands of Hindus who see them that here is a congregation of believers in the saving grace of Jesus Christ.

The building of centennial chapels during the past ten years has given inspiration and impetus to many other congregations to start their own church buildings. A number have completed their churches without help from outside.

On the other hand, there are many churches in various stages of progress that have had to stop building. The congregations have drained their resources, and their work has stopped without any hope of completing their chapels.

The church in India has sent the Board of Foreign Missions a list of 200 villages where church buildings are needed and earnestly desired. Of these 180 already are in various stages of construction. The other twenty are collecting funds and material in hopes of starting to build. The church in India has made a study of these building projects, calculating how much the local congregations have put into their churches, determining what the congregations can still contribute in labor and support, and then, finally, listing the amounts needed for completing the churches.

A PRIORITY LIST OF 100 partially completed chapels has been submitted to the

CONSTRUCTION WORK UNDER WAY
Machinery isn't used much in India

WAITING FOR CONSTRUCTION TO BE FINISHED
Congregation at Penumudy gathers hopefully

Board of Foreign Missions to be included in the Epiphany Appeal for 1954. All unfinished centennial chapels and all others declared to be worthy of immediate financial assistance have been included in the list. Actually $50,000 will be required to meet the minimum needs to complete chapels in 100 towns and villages. Some need only about $50 to finish the job.

In Mirthipadu, for instance, financial assistance to the congregation will mean a great deal. For many years the Christians have met in a thatched shed. After the baptism of some converts from the Sudra caste, a church building was started. The foundations were faulty and the building collapsed.

Non-Christians scoffed at the converts and told them that their church fell down because they had left the Hindu faith. The walls were built up a second time, but again fell down. The faith of the new converts was severely tested. One of the families, unable to bear the persecution, reverted to Hinduism and left the town.

The rest of the Christians banded together and decided to build again. They finished the walls but couldn't put on the roof. Then the Godavari River burst its banks in the severest flood in the history of the river. Many buildings in the village collapsed and some were washed away but the walls of Mirthipadu church stood.

ANOTHER OF THESE churches is in Buchempet. This was built once and destroyed by floods. It was built up again only to be destroyed by a cyclone. The third time the congregation built with protecting veranda walls around the main building. Then came the great Godavari flood in August 1953. This time the walls stood. Now the congregation is trying to complete the church building.

Building churches for Christ in India is not only of great advantage to the Christian congregations for prayer and worship, but is also a means of spreading the gospel to millions of Hindus. Often, at the time of the dedication of a church, new converts are baptized and join the congregation. The building of these churches provides a sanctuary where the Word of God can be heard and where the sacraments are administered.

God Was Behind the Counter

By VIRGINIA VEEDER WESTERVELT

Mary couldn't find any "sacramental element" in her sales job until an old lady showed her what was wrong

As she punched the time clock Monday morning and hurried toward the notion department, the phrase from Dr. Ebert's sermon came back to annoy her again. If he had to stand behind a counter all day, he wouldn't be so quick to suggest finding "a sacramental element in your job." It was all very well for him—his work did have God as the center. But it was ridiculous to think of a notion counter as an altar, with the salesperson a consecrated disciple.

As Mary made her way to the corner of the big store, dust covers were being removed from cosmetics and scarves, handkerchiefs and handbags. The bell will ring any minute and Miss Watson will be furious, Mary thought. But lately, it seemed, it was just impossible to get to work early. By the time she had packed the children's lunches and her own, sewed on a last-minute button for Jo Ann or helped Bob find his homework paper, it was all she could do to make the late bus. Talk about finding a sacramental element in your work. Trying to bring up two children alone and beat a time clock, too, was far from a spiritual experience. It was a rat race, and you might as well call it by its name.

The bell rang and customers came spilling in through the whirling doors, as Mary slid her purse in the drawer and turned to empty her money bag into the cash register.

Miss Watson, well-tailored in an impeccable black suit with a froth of white at the throat, approached the counter. There was no smile for Mary, as she said sternly, "Mrs. Burgess, I try to run a good department. But I cannot do it alone. It takes the co-operation of all of us. When you are not here on time, someone else must do your work for you. Furthermore, in the meeting this morning, we discussed analyzing the customer's needs. I should have appreciated your ideas; perhaps you might have found it helpful, too."

Mary began to resent Miss Watson's keen scrutiny, her smooth voice and her clipped criticism.

"If you would try to see your work as a service to others, Mrs. Burgess, it might help you to develop a worthy attitude toward your position in the store. While you *have* a position," she finished significantly.

"Lecture, lecture, lecture," muttered Mary to herself. Miss Watson, the efficient career woman, probably had a maid to bring her breakfast. She didn't have children to cope with, and money worries. But how could you explain your problems to this sleek, well-manicured woman who had the power to fire salespeople if she didn't like them?

"I'm sorry," Mary said woodenly, "I'll try to be early after this."

A dumpy little woman with thick glasses approached, and Mary excused herself from Miss Watson gratefully, to

begin the day's repetition of "May I help you?"

"I'd like two yards of quarter-inch elastic, and I have to have some thread to match this sample." The customer produced a torn scrap of red rayon. "This is going to be an evening dress for my daughter," the woman said conversationally. "She's helping me make it, because my eyes aren't what they used to be. My, there are so many shades of red, aren't there? Now I wonder if this would be anywhere near it?"

She held the scarlet sample against an orange-red spool. "Not quite, is it? Now let me see . . ."

A large woman began to drum her fingertips on the counter. Mary turned her store smile on again. "May I help you?" she said.

"Pins," the woman said abruptly. "Steel ones, not those blunt things I got last time. Wouldn't stick through butter."

"We have nothing but the best steel pins," Mary snapped, and then instantly was sorry. Where was the tact she used to have? The patience with other people's problems? But it was hard when you were tired. Already she wished she could sit down for ten minutes; that ache in her back was beginning earlier these days. It used to come about four o'clock in the afternoon; now it started almost as soon as she got behind the counter.

ALL MORNING as she bent to write out saleschecks or stooped to find a ten-inch zipper in the bottom drawer, she was conscious of that nagging pain in her back. Customers were unusually demanding, too. They wanted wider blanket binding than she had, or finer needles. Or they thrust merchandise at her when she was busy with someone else, saying, "I'll take this, Miss; I'm in a hurry."

This would be the day she didn't go to lunch until one. Usually she liked a late lunch, for it made the afternoon shorter, but today she was starved by 12 o'clock. And she must remember to buy Bob some new socks on her lunch hour. The last ones were beyond repair. She had meant to ask for shopping time the first thing in the morning before they got busy, but that fussy woman trying to match the scrap of red rayon had taken so long.

Mary hadn't spent a great deal of time with her, but the woman had stood there for many minutes, trying one spool after another. Mary had come back to her between other customers, waiting for her to make up her mind. I suppose I could have helped her more, Mary admitted somewhat grudgingly to herself. But if a woman couldn't even pick out a spool of thread for herself, she had no business running around without a guardian.

MARY ATE a hurried lunch in the crowded drug store, with people standing two-deep behind her, waiting to pounce on her seat the minute she finished her sandwich. Then she rushed around the corner to get Bob's socks in a cut-rate variety store.

The little woman behind the counter was not young. In fact, she looked like somebody's grandmother, and probably was, Mary thought. But her eyes were bright, and she moved quickly from a woman who was just leaving, to Mary,

who was searching for the right size.

"Let me help you," the little saleswoman said. "What size do you need?"

"Size 11," said Mary.

"My, he must be a big fellow. What color are his eyes?"

"Blue," answered Mary, surprised. And she almost added "What's it to you?"

"I always think men's socks should match their eyes," the little grandmother went on. "Now here's a lovely pair; not too bright, not too dark."

"They'll do," said Mary briefly. "I'll take two pair. And will you please hurry? I'm on my lunch hour."

"DOESN'T GIVE you much time to shop, does it?" Grandma sympathized. "My daughter tried working and running her home, too, but she got sick. That's why I'm here." She smiled brightly. "I'm so thankful I could help. The Lord has been mighty good to me."

"I'm sure He has," said Mary, impatiently. "But the socks . . . could you get me my change right away?"

"It's all ready to send up," Grandma said serenely, folding the saleschеck and the bill, and inserting them in the green carrier. "Now then," she went on, as she folded the socks and smoothed them carefully, "I'm sure you won't mind my saying this, but you look so tired and worried, I wonder if you pray enough."

"Pray!"

"Yes. Didn't you ever notice that folks who talk to God a lot never seem to look worried? If you've got the Lord keeping step with you, you just can't help but take strength from Him whenever you need it. Why, I wouldn't take any pleasure in my work at all, if He wasn't right here behind this counter with me every minute, helping me to aid others."

Mary stared at the little woman, speaking such startling words, smiling so confidently. In front of her were rows of socks; behind her, rows of boxes. There was no figure standing beside her. Yet, as Mary looked into the older woman's eyes, she felt her own tenseness, her feeling of hurried anxiety ebb away. Was it a strong Carpenter's tones, or the little grandmother's voice that said, "Come unto me, all you that labor, and I will give you rest?"

THEY WERE NOT new words to Mary. She went to church quite often, when she wasn't too tired, even though Pastor Ebert's sermons were often as impracticable as yesterday's, with that exalted notion of finding a sacramental element in your daily drudgery. But this little woman didn't seem to find work a drudgery. And what right did this woman have to lecture her on religion? She was even holding out a picture.

"May I give you this? I keep several in my purse for folks like you, that look worried. I know you think it's queer, my talking this way to a perfect stranger, but people don't seem like strangers to me. My customers on the other side of that counter are just like guests I've invited to my home. I can't serve them real refreshments here, but they're all my friends, and I want them to be as happy as I am, knowing God will help them to have life 'more abundantly.' I like to think that's the best kind of refreshment anyhow, for the spirit, you know. Well, here's your change, my dear. Come back to see me again. And don't forget the picture."

Mary took her change and the package automatically. Then she looked down at the picture in her hand. The caption beneath the familiar face was "I am With You Always."

"Thank you," said Mary slowly. "Thank you very much."

FIVE MAKE A FAMILY

OUT OF PLACE

"WELL," SHRUGGED KAREN, "they're at it again."

It was hard to hear her above the noise and chatter of the church kitchen. Florrie Buch was telling some of us about the advantages of hot-water piecrust which I've heard about but never tried. Around the stove, Mrs. Schmidt and several others were holding a council over the vegetables. To leave the gas on for another five minutes, or turn it off now, seemed to be the question.

There's something about the smells and the excitement of a church kitchen just before serving time that affects me as the sight of a gun does an old hunting dog. I was thoroughly enjoying getting back into the swing of things tonight. In fact, I was enjoying it so much I hardly paid any attention to Karen until she repeated her remark.

"Mother, they're at it again."

"Who are at what?" I smiled.

"Pete is chasing Susie and Weesie around the tables."

"I thought Mrs. McIvor gave them paper napkins to distribute."

"Pete folded them to make airplanes and started throwing them. Mrs. McIvor took the rest away."

I TURNED TOWARD the "dining-room" which doubles as the primary department on Sunday mornings. "Keep your thumbs up, girls. Goodness knows what these youngsters of mine may have done to our tables."

As I went I was half-sorry I'd been lured into helping with the brotherhood supper. It's so hard to get a sitter at that hour and I should know by this time that to help in the kitchen and keep an eye on three children is almost impossible. That's what I said when Florrie asked me. Probably I'd have stuck to it too, if Eloise hadn't put in her two cents at that point.

"You're so right, Connie," she said. "I've been helping and bringing Weesie and while she is the same age as Susie, she is an exceptional child."

Before I even realized what I was saying, I'd spoken up, "Tell you what, Florrie. You can count on me to help. I'll try to get a sitter, but if I can't I'll bring the children."

Then Florrie was so pleased to have filled her committee, I hadn't the heart to turn her down. Besides, I wanted to come. One of my New Year's resolutions was not to let little things get me down—not to make mountains out of molehills, so if other mothers can do things at the church and bring their children, I should be able to. But it didn't seem to be working that way.

I STOPPED IN THE DOORWAY to take in the picture. All three of the younger children were prancing wildly. It was hard, at first, to see who was chasing whom. Weesie's curls, so carefully combed for the occasion, were bobbing, her short skirts whirling. As I looked, Susie dashed under one of the tables, Pete after her.

Slipping quickly to the other side of the room, I was there as they came into

view. "What kind of game is this?" I asked pleasantly.

"I'm a dragon," said Pete, making a lunge after the shrieking girls. I caught him by the shoulder.

"That sounds to me like an outdoor game." I was proud of the calmness of my tone, but both my own children sensed the iron fist under the silk covering. Not so Weesie. She slithered up and tugged at Pete's coat and he twisted around in my arms. "Not here, Pete! Come on, Weesie. And you, too, Susikins. Let's go over in the nursery room and see if we can find anything to do."

"Weesie!" Eloise was at my elbow. "How many times have I told you you must be mother's good little girl no matter what the rest do? Now, you've forgotten and I'm very cross."

"Pete started it," Weesie's alibi was automatic.

"And now you've forgotten what the teacher told you about telling on the other children. Remember? She said we weren't going to listen. So no matter whose fault it is, you must be good yourself." The look she turned on Pete left no doubt, however, as to whose fault Eloise thought the rumpus was.

I BROKE IN ON on the lecture. "Come on, Meltons of assorted sizes. We're going to the nursery room. You can come too, Weesie, unless you'd rather stay with mother. Sometimes it is easier to be good when she's near, isn't it?"

My tone was friendly and I'm sure the child was not offended. Her mother, though, got the point.

"Maybe it *would* be best to separate them. Come, dear. We'll go see what's happening in the kitchen."

In the nursery room, two of the dolls and some of the housekeeping equipment had been left out. Susie seized upon the doll with real hair. "This one is mine!"

"All right," sniffed Pete. "I don't want to play dolls, anyhow. Think I'm a girl?"

"What are you going to do, then?" I asked.

"Nothing to do around here. Guess I'll be a dragon again."

Karen came to the rescue. "Why can't Susie be the mother and you be the father and go to work? You could build a post office by turning the chairs around."

"I don't mind being the father but no post office. You have to work too hard at Christmas."

"You want to be a bus-driver?"

THAT MET with more approval. Karen entered into the game and became five or six different passengers. Things were moving so well I felt it safe to leave. Then in the hall I met Weesie creeping along toward the nursery room door with many a stealthy glance back over her shoulder. And sure enough, there came Eloise, charging after her.

I put my finger to my lips. "I think there's a good game going on in there. Maybe Weesie would like to go play too. Then we could take turns looking in on them to make sure everything is all right. Sound like a good idea to you?"

She hesitated and I could see, or thought I saw, thoughts about those awful Melton children flickering behind her eyes. Then she smiled. "What a good idea, Connie. That way we can share one another's burdens and each of us can be free to help Florrie part of the time."

I could tell she thought she was being three times as generous as I—and perhaps she was. I only knew that, much as I like the sociability of a church supper, it will be some time before I drag the youngsters into a grown-up affair like this again.

Personal Problem Clinic

Picking one's company

QUESTION: Lucile, 18, has repeatedly been approached for dates by several of the finest boys in the community. Each time she has turned them down. She says one of them wants to be too aristocratic, while another talks about nothing but sports. She says a third one doesn't have the intelligence of a fish.

Now she is going with a fellow who is more of a rowdy than anything else. But she considers him all right. It happens, however, that his reputation is not good, and his parents are separated. He was once taken in by the police for destruction of property, and he has been involved in two or three auto accidents.

Lucy's choice of company is a mystery to me. She resents our saying anything about it and is insistent about going her own way. Must we go on indefinitely worrying about her antics, or let her put up with the outcome?

REPLY: Lucile undoubtedly feels that she is old enough and mature enough to choose her own company and to pass judgment on other young people. But if she is as wise as she thinks she will also give honest attention to the counsel of her family and friends. Eighteen is not the age of maturity as far as mental development is concerned or as far as experience is involved. Nevertheless, all have to recognize that such choices must be her own, and in the end she will have to live with her decisions. But there are some things you can do.

1) Have a talk with her. Don't put her on the defensive, but indicate briefly, clearly, and pleasantly the dangers of what she is doing and how her present acts may affect her future. Express your desire for her happiness and welfare. But tell her the decision must be hers, as will be the consequences. Leave her in a pleasant mood.

2) Suggest that she read *How to Pick a Mate* by Clifford Adams.

3) Ask two or three of her trusted friends to make an indirect approach and have a talk with her. Perhaps one or two men or women mature enough to command her respect could alter her thinking.

Before going very far in trying to influence her, check on whether this boy is as unworthy as he has been pictured.

Exaggeration

QUESTION: Mildred is a good friend of mine, has been for a long time. Despite her other good traits she constantly exaggerates. She loves to tell a good story—one that will capture attention. She overdraws acts and facts. She seems to believe she has to misrepresent things as greater than they are in order to make an impression. So superlatives are her specialty. It's always the greatest, most wonderful, finest, or worst. Everything has to be extreme, one way or the other. Her associates feel that they must moderate everything she says in order to get the truth.

REPLY: This practice is not uncommon, especially among persons who feel some inferiority, and want to make an impression in order to gain acceptance.

General upbraiding will not bring results. It may only irritate without yielding results. Try inviting her to have a meal with you or for a quiet evening of recorded music with you alone. Let the conversation lead into the problem, but be sure to keep it pleasant and friendly. Tell her, with good humor, of a dozen or more cases of her exaggeration—be sure of these before you start. Let her know directly or indirectly that her friends feel that they can't rely on her reports or descriptions. Then drop the matter, and be sure the visit ends pleasantly.

Here is a technique that has worked, but it requires the erring person to administer the treatment to himself.

—EARL S. RUDISILL

Peter Was the Rock

Peter: Disciple, Apostle, Martyr. By Oscar Cullman. Translated by Floyd V. Filson. Westminster. 252 pages. $4.50.

The appearance of this book, lucidly translated by Dr. Filson, is a significant event. In Europe it has already attracted wide attention, among Roman Catholics as well as Protestants. Its author teaches New Testament and Early Christianity in both the University of Basel and the Paris Sorbonne. His technical mastery of the field that this book covers is widely recognized.

The tone of the writing is mild and conciliatory. Its approach is scholarly, not polemical. But that does not subtract from the weight of the blows directed against the crucial, existential dogma of the Roman Church. Cullmann's conclusions are uncompromising.

The first half of the book is historical and concerns itself with Peter's activity as disciple, apostle and martyr. A survey is given of such information as can be gleamed from within and outside of the New Testament. Of particular importance are the conclusions that Peter was head of the Jerusalem Church for a brief period, but that he relinquished this position to become head of the mission to Jews throughout the Empire. In this capacity he was subject to the authority of the Jerusalem Church and of James, his successor. Cullmann decides also that Peter was not an opponent of "Paulinism," but rather that both men were subjected to bitter attacks (and perhaps brought to martyrdom) by fanatical Jewish Christians who accused them of misdirecting the church.

Early literature is examined carefully to sustain the tradition that Peter was in Rome (although only briefly at the end of his career) and that he was there martyred. Archeology is asked for its contribution also. Particular attention is given the new investigations under St. Peter's, in Rome, and to the papal claim that the grave of the Apostle has been found. Cullmann has strong doubts on this score.

The second portion of the book concerns itself with the exegetical and theological questions that center in Matthew 16:17-19. Dr. Cullmann reaches the conclusion that the words of Jesus are genuine, although he thinks that they are given in the wrong setting. He would prefer to place them in the Passion narrative. "Jesus promises Peter that he will build upon him the earthly people of God that will lead to the Kingdom of God; he pomises that in this people Peter will have the leadership, both in missionary work and in organization." But all this, says Cullmann, applies to Peter alone, since as an apostle he has and can have no successors. Here Cullmann's interpretation coincides with that of Karl Heim (*The Nature of Evangelical Christianity*), although Heim's name is lacking from the extensive list of those cited.

Upon this foundation of New Testament study, Cullman proceeds to discuss theological arguments used by the Roman Church to bolster its claim that the Bishop of Rome, as "Successor to Peter," inherits the primacy that Christ awarded the prince of the apostles.

It should be noted that this book, while well-organized and clearly written, is not intended to provide casual reading in an easy chair. Its scholarship is detailed, almost microscopic at times, and demands careful study. But the subject is worth it.

Columbus, Ohio JOHN SCHMIDT

Deforming the Reformation

The Sun and the Umbrella. By Nels Ferre. Harper. 156 pages. $2.

Much is being written about finishing the Reformation, based on the false assumption that the Reformation was abandoned before it was completed. In the hands of

some of the would-be completers, the Reformation would indeed be finished! *The Sun and the Umbrella* reforms until it deforms what the Reformation rescued: Christ, the Bible, and the church.

The author first writes himself a pat parable which gives the book its title. He interprets this parable in six chapters. The illustration: People live in a dark barn called the House of the Law. In time the prophet came and lured them out into the sunlight. The people feared sunstroke and erected an umbrella to deflect the solar rays. There was still too much sunlight. They put up another umbrella under the first. Even this did not protect them. They put up another umbrella. The sun-worshipers now lived in self-imposed darkness. Dr. Ferre and other finishers of the Reformation come along and folded the umbrellas. Henceforth men live in a spiritual nudist colony happy with their sun tan.

The interpretation: The sun is God. The prophet is Jesus, no Son of God. The first umbrella is Christ. The second, the Bible. The third, the church. Writes the author in the book's climactic sentence, "If our faith must be in Umbrellas let us return to the Mother Church. If not, let the Reformation continue until we have folded all Umbrellas. Let the Light rule our lives directly."

No context could possibly justify the errors of the following sentences: "The sinlessness of Jesus is an Umbrella which keeps away from us the truth that God longs to become organically incarnate in us . . . ," and the Bible "is never, however, the primary or central road to God."

The author writes like a Greek-fated scholar who drives his interpretation too far into his parable and tumbles into the center of the Sun where light has become darkness and obliterating fire. The parable consumes the author. The fault of the book lies in the fallacy of the parable. There is no similarity between the sun-worshiper and the Son-worshiper. The former calls for lizard-like basking, the latter for man-like trust. What is made out to be umbrellas are skylights at least. The book should be read to learn how not to finish the Reformation.

OSCAR W. CARLSON

Baltimore, Md.

Marriage in England

The State of Matrimony. By Reginald Haw. Macmillan. 214 pages. $4.50.

This book is declared as "investigation of the relationship between ecclesiastical and civil marriage in England after the Reformation, with a consideration of the laws relating thereto." It will have special value for teachers of church history anywhere, for it is an exhaustive study of the attitude and practices of the Church of England regarding marriage and divorce and of the divergence that developed in England between the teachings of the state church and the national legislation. It applies only to England and Wales but incidental reference is made to the teachings of the Continental Reformers, especially Luther and Calvin, with both of whom the Anglican Church leaders disagreed on marriage.

The author contends that the Church of England "counts marriage on the level of a sacramental status." The Church of England, which "received its marriage law from a single root—the pre-Reformation Church, . . . has maintained that marriage is a status which consists in a mystical and sacramental nexus which cannot be spiritually dissolved either by act of the parties or of the state."

Over and over again the author declares that marriage is a status that is indissoluble except by death. There may be "nullity" of marriages improperly entered into. There may be judicial separation without the right to remarry. There may not be dissolution of a proper marriage except by death. Marriage is a holy estate and not a mere contract. In England, however, recent state legislation treats of marriage as a contract that may be dissolved.

The book gives material for serious thought in these days of much confusion regarding marriage and divorce.

Meaford, Canada N. WILLISON

THIRTY-SECOND congregation of the Kentucky-Tennessee Synod—St. Luke's (mission) Church—was organized in Cold Spring Nov. 8 with 65 charter members. Participating were Dr. A. M. Knudsen, of the ULCA Board of American Missions, and Synod President Gerard D. Busch. Organization was the "least expensive" ever experienced by the ULCA-BAM; cost: 50 Common Service Books and 24 Bibles! Group has been worshiping in public school gymnasium for nearly three years and had become accustomed to "paying their own way"

KENTUCKY-TENNESSEE:

Devotional Theme Highlights Conference

"COME YE APART and rest awhile" was the mood of fall conference of synod at Kentucky Dam State Park Village, near Paducah, early in November. The three-day meeting maintained a high devotional and informative tempo in its talks and discussions. Pastor Virgil Yohe, Franklin, Ky., gave an exegesis on the book of Galatians . . . Dr. Thomas L. Cline, Philadelphia, reported for the ULCA Board of Pensions, reminding that social security is coming ever closer to reaching all church employees, including pastors . . . Veterans Administration Chaplain Day B. Werts, Ft. Thomas, Ky., called for greater care and concern in the sick room, especially when pastors call on the dying . . . A self-study of congregational faith and life was led by Synod President G. D. Busch, and Pastors John Evans, Jeffersontown, and Arthur Huffman, Louisville. Chaplain was Pastor Roy B. Setzer, Louisville.

SYNOD'S eldest pastor in point of service—Dr. I. R. Ladd, for 32 years pastor at Trinity Church, Louisville, is retiring after serving congregations in Ohio and Indiana prior to Louisville. Dr. Ladd, a graduate of Maywood Seminary, is former president of the Louisville Lutheran Home, Louisville Council of Churches, the Indiana Synod, the old Indiana-Kentucky-Tennessee Synod and the Kentucky-Tennessee Synod. He and Mrs. Ladd will be at home after Jan. 1 at 1274 Goss Ave., Louisville.

NORTHERN KENTUCKY churches conducted their first annual leadership school last month with 75 students from seven congregations.

NEW BUILDINGS are being erected and completed all over synod . . . FAITH CHURCH, Lexington, led by Pastor John F. Schneiter, broke ground for a $100,000 edifice . . . Dr. J. E. Stomberger, HEBRON, announces plans for a new $35,000 Sunday school unit . . . Pastor Douglas Larson and family of FAITH CHURCH, Erlanger, will be in a $15,000 parsonage by year's end . . . Pastor August Klickman, ST. MARK'S, Louisville, led his people in dedication services for a beautifully finished church Dec. 13 . . . Synod President Busch reminded the visitors that the people had erected a $126,000 building for only $86,000 by sharing in the labor. Pastor John T. Keister, Jr., HOLY TRINITY CHURCH, Nashville, plans to dedicate a $100,000 building Jan. 24.

BRIEFS: PASTOR SCHNEITER of Lexington was married Nov. 10 to Ilena Jackson, Lexington. Both are graduates of the University of Kentucky . . . *Martin Luther* showed to more than 28,000 people in three weeks at Louisville's Brown Theater. It lasted one week in Nashville . . . Louisville clothing drive, led by Pastors Roy Setzer and Henry Kleckley, netted more than 3,000 pounds during Thanksgiving week . . . ST. JOHN'S CHURCH, St. Matthews, a Louisville suburb, organized in 1948, is expected to be self-supporting in 1954 according to Pastor Samuel Diehl . . . Pastor George Derrick of ST. JOHN'S, Melbourne, Ky., reports a new well has been dug, providing water for the first time for both church and parsonage . . . For the eleventh straight year the Junior Choir of FENNER MEMORIAL CHURCH, Louisville, sang Christmas carols on the Saturday before Christmas in Louisville railroad and bus stations . . . PASTOR AND MRS. HOWARD WESSLING and family have moved into a $25,000 parsonage at Paducah, Ky.

ROGER G. IMHOFF

NEBRASKA:

Deaconess Makes A Big Difference

THE EFFECT of having a deaconess can be seen in the added activity among St. Paul's, Grand Island, young folks. The senior Luther League has grown to around three times its former size, and there is an Intermediate League larger than the Senior League used to be. There is also a senior-high Sunday school class of good size.

NINETY WORKERS are going into 1,000 homes of the members who were not out on Loyalty Sunday to make 1954 pledges. There is a reasonable expectation that the budget will be underwritten. Approximately 250 new members have been received this year.

THE SUNDAY SCHOOL Teachers' Association of Our Redeemer Church, Omaha, de-

TRAPPED

story of the week

SHORTLY BEFORE MIDNIGHT three men rang the doorbell of a West Philadelphia (Pa.) home, asked the blind woman who answered their ring: "George home?"

Although she didn't recognize their voices, Mrs. Sarah Polite invited the men in to wait until her husband returned.

Silently, the trio stalked to proffered seats. While they waited restlessly, their hostess tried to interest them in her favorite subject: her church work. Their apparent lack of interest didn't arouse her suspicions . . . not until George Polite arrived home 45 minutes later and she heard one of her callers mutter "Okay, where's the money?"

"I haven't any money," replied George as his wife stiffened in fright.

The robbers didn't like George's answer, repeated their demands in increasingly firm tones. Disgust turned into anger . . . the voices rose in pitch and intensity.

One of the trio, impatient, began ransacking a bedroom bureau drawer and found 10 church envelopes holding $61.

Meanwhile, the disturbance had been overheard by a couple upstairs; they'd called police who arrived promptly . . . and sirenless.

The argument was still going strong as The Law burst in demanding "Drop your guns!"

FOR THE FIRST TIME in nearly 20 minutes the frightened Mrs. Polite spoke. Then, it was only a muffled "Thank you, Lord."

Later, she explained to her husband, "I was praying the whole time . . . guess I should have suspected something when I asked them what church they belonged to and they didn't answer! I thought they were bashful!"

"Well, you can be sure of one thing," quipped one of the arresting officers . . . "your 45-minute talk on your church work 'saved' the three of them for us!"

—DICK SUTCLIFFE

LIFE-SIZE STATUE of the Virgin Mary and Child was dedicated late last month as part of the 50th anniversary of Holy Redeemer Church, Reading, Pa. Participating were (left to right): ULCA Pastors John Kaercher, Edward Emmers and Oscar Schlessman. Statue is nearly six feet tall, stands on a yard-high solid block of red granite and is cast in bronze by the Tyrolese sculptor, Victor Moeroder. Pastor Emmers explains purpose of statue "is not . . . ornamental; rather . . . to proclaim to all who pass by the good news of the incarnation of our Lord for man's redemption"

cided to discontinue the practice of giving candy to the pupils this Christmas. It was felt that a better Christian teaching would be to allow each pupil to bring a white wrapped gift for a needy Korean child. The association also voted to discontinue the pin system . . . THE BROTHERHOOD has adopted a plan to have associate members. The income derived from the associate members will be used primarily as contributions toward scholarships at Central Seminary and Midland College, which is a project of the State Brotherhood.

MEMBERS of First Church, Nebraska City, and Pastor Leo Nielsen had an ingathering for Tabitha Home Nov. 22 with two services at which Dr. A. W. Young, superintendent of Tabitha Home, spoke.

ST. LUKE'S CHURCH, Emerson, sent 13 boxes of used clothing, shoes, etc., to Lutheran World Relief. Church school attendance in November was the highest the congregation has on record for the past six years.

THE SENIOR CHOIR of St. Luke's Church, Omaha, chartered a bus to transport them in their Christmas caroling of the sick and shut-in . . . One hundred sixty-eight fathers and sons at their annual banquet wasted no time in consuming the 100 pounds of pork loin, 36 dozen rolls and 30 pumpkin pies . . . Members of the Senior Luther League have undertaken the project of bringing the flowers from the altar to the sick and shut-in of the congregation.

NEBRASKA LUTHER LEAGUERS in convention at Omaha, Kountze Memorial Church, voted to accept a recommendation that a scholarship of $100 be given to a Nebraska Synod Lutheran student attending Midland College. The scholarship is to be made available to Midland College and the recipient is to be selected by the college, the choice to be determined upon the basis of need and active interest in the church.

NEW LEAGUES have been organized in congregations of Allen, Verdon, South Sioux City, Hampton, Emerson, Nebraska City and Wolbach.

THE BIG EFFORT of 1953 for United Church, Spencer, was a new floor and new pews.

EVERY THREE MONTHS, the Women of the Church, at Salem Church, Ponca, through its work committee, houseclean, wax and polish the church. PAUL WIEGMAN

PENNSYLVANIA:

Levittown Mission Breaks ULCA-BAM Record

PHILADELPHIA—Christ Church, Levittown, set a new record in the history of the ULCA Board of American Missions when it organized Nov. 1 with 278 charter members. The previous record in the last 25 years of operation by the Board of American Missions was 264 charter members. The Rev. Charles E. Fair entered the field on May 1.

The sermon was preached by synodical President Charles M. Cooper. Supt. R. L. Winters was in charge of the formal organization of the congregation. The ceremony was held in the Edgely Fire Company auditorium. Building operations for the church, on the site donated by Levitt and Sons, have begun with plans that call for dedication in time for Easter services.

GETTYSBURG COLLEGE'S CHOIR will give a sacred concert in Christ Church, Upper Darby, on March 21, under the auspices of the Delaware County Gettysburg Women's League.

THE STUDENT WORK COMMITTEE of the Board of Christian Education met recently at the Philadelphia Seminary and at Muhlenberg College, interviewed all students applying for aid as well as all first year men in both institutions.

LATVIANS worshiping in Holy Communion Church, Philadelphia, need a typewriter, a mimeograph machine, a desk and chairs. Congregations having extra supplies should contact the pastor in charge, the Rev. Kristaps Valters, 4131 Leidy Street, Philadelphia 4, Pa., or the Board of Home Missions.

RESURRECTION CHURCH, Havertown, held an Advent Stir-Up Dinner at the Llanerch Hills Community Hall Dec. 5. Each family brought a covered dish. A special program was planned for the children. The film, *The Salt of the Earth,* was shown to the adults.

(*Continued on page* 41)

HOME MISSIONS

KENTUCKY: St. Luke's Church was organized Nov. 8 in Cold Springs after two careful years of nurturing by Kentucky-Tennessee Synod Vice President Day Werts. Present at the organization was Dr. A. M. Knudsen, of the ULCA Board of American Missions, who declared St. Luke's to have been the least expensive of all ULCA new missions: 50 Common Service Books, 24 Bibles!

OHIO: Holy Trinity Church, Mansfield, has purchased a seven-year-old home next to the church building for Pastor Wray C. Smith, at a $17,000 cost. The old parsonage was sold. Soon to be erected is a $60,000 parish education unit.

PENNSYLVANIA: Reformation mission, Media, dedicated its church building three years to the day after it was organized. The act of dedication was performed by the Rev. Robert E. Anderson, under whose leadership the congregation was organized on Oct. 29, 1950. The Rev. Henry B. Luffberry preached the dedicatory sermon.

KENTUCKY: When St. Paul's Church was organized Nov. 30 just outside of the Louisville city limits, over half of the 67 charter members were transfers from Louisville's three west side congregations: Grace, Memorial and Fenner Memorial churches.

OHIO: Four new missions will be organized this month—in Toledo, Wilmington, Dayton and Cincinnati.

TENNESSEE: Scheduled for organization Dec. 31 under the leadership of Pastor Richard Smith was the Kentucky-Tennessee Synod's third mission for 1953—in Tullahoma.

KENTUCKY-TENNESSEE: Zion Church in Franklin, Ky., recently received a generous gift of new pews from a sister mission congregation, Holy Trinity Church, Nashville.

MICHIGAN. Twelve fields are being studied as possible areas for the establishment of mission congregations. Some will be canvassed next summer.

"Carillonic Bells"*

Cover the community around your church with vibrant, spirit-lifting carillon music. In dynamic range, tonal quality and undistorted volume, "Carillonic Bells" delight musicians as well as the average passerby.

Churches everywhere have found that this bell instrument is a valuable medium to advertise the church and build its spiritual influence in the community. "Carillonic Bells" require no tower, and may be played manually or automatically. The equipment is light in weight yet provides the range and volume of cast bells weighing many tons, at small cost. Write for complete information to—

SCHULMERICH CARILLONS, Inc.
27359 Carillon Hill, SELLERSVILLE, PA.

*"Carillonic Bells" is a trademark for bell instruments of Schulmerich Electronics, Inc.

CAMPUS

NEWBERRY College's chairman of the board of trustees, Dr. Paul M. Kinports, was one of the happiest men in the South in mid-December when he announced that Newberry is clear of all indebtedness, including current operations. Thanks to contributions by the Georgia-Alabama, South Carolina and Florida Synods, he reported, such a report was possible. A recent and substantial gift from donors has liquidated the library indebtedness. He and other board members thereupon surprised faculty members by boosting salaries, retroactive to last September.

HARTWICK's Alpha Delta Omega fraternity entertained 25 underprivileged children at a Christmas party just before members left the campus for the Christmas holidays.

HAMMA Divinity School welcomes Dr. Lars Gosta Rignell, a faculty member of the University of Lund (Sweden) this month. Dr. Rignell, the first representative of the famed "Lundensian school" of theologians to accept a regular teaching position in America, will be associate professor of exegetical theology. He will remain on the faculty until the summer of 1955 when he will return to his regular duties in Lund.

CENTRAL Seminary's board of directors has elected the Rev. Samuel W. Jensen, pastor of Grace Church, Hooper, Nebr., as part-time professor in the department of practical theology. He will also teach courses in religious education.

PHILADELPHIA Seminary has a new professor in the person of Dr. Erich F. Voehringer, who will be professor of Christian education and lecturer in the graduate school. He is the former associate secretary of the World Council of Christian Education, specializing in children's work and audio-visual education.

HARTWICK College's Student Christian Association sponsored a nativity scene on campus as a pre-Christmas project. The students enjoyed it so much they voted to make it an annual affair.

LUTHERANS across the continent were busy between Thanksgiving and early December collecting clothing for overseas shipments. In New York City, Lutheran World Relief attracted over 25 tons of good used clothing to church collection centers, bound for East Germany, Korea, the Near and Far East. In Wisconsin (above), National Lutheran Council churches and Missouri Synod congregations co-operated in collecting 18 railroad cars, for close to half a million pounds of clothing. This was double the collection figure of last year, three times the amount gathered in 1951! (Goal in Wisconsin had been a mere 300,000 pounds!)

PA., PHILADELPHIA . . .

(*Continued from page* 39)

Purpose of the program was to acquaint the members with the true meaning of the Advent season.

ON JAN. 10, Redemption Church will celebrate its 25th anniversary. Dr. Henry Bagger, president of Philadelphia Seminary, and the Rev. Ralph Anderson, the first pastor, will speak.

WOMEN of St. Paul's Church (3rd St. and Cheltenham Ave.) resolved to be "not only hearers of the Word but doers also." They give at least one hour a week to the Lord's work, preparing cancer bandages.

MEN OF MT. AIRY have pledged $28,500 in the cost of renovating the south wing of the Krauth Memorial Library, a memorial to Dr. Paul J. Hoh.

A total of $17,000 has already been turned over to the treasurer of the seminary to be applied against the pledge. Every effort is being made to raise the balance as rapidly as possible.

WANTED DIRECTOR OF RELIGIOUS EDUCATION for suburban Philadelphia Church. Write Temple Lutheran Church, 511 Brookline Blvd., Havertown, Pa., for application form.

TAPE RECORDED

Tape recorded tower music. Your selection. — Tower Tape, Box 1030, Canton 1, Ohio.

RELIGIOUS LIBRARIES PURCHASED— Baker Book House Department TL, Grand Rapids 6, Michigan.

POSITION OPEN

Church Office Secretary-Receptionist. Messiah Lutheran Church, 1750 Colorado Blvd., Denver, Colo.—Write, stating experience and qualifications.

POSITION WANTED

Full-time Organist-Choirmaster, 29, married, 3 children, desires change. 5½ years University training in Liturgical church music, 15 years' experience. Available from Jan. 1, 1954. Address The LUTHERAN, Box 7.

THE WHITE GIFT SERVICE held at St. Paul's Church, Ardmore, on Dec. 13 was under the direction of the Luther League. They gave the program; the congregation participated by bringing the white gifts. All persons participating joined hands in a friendship circle around the auditorium and offered prayers. The gifts were turned over to Sister Betty Amstutz for the Lutheran Social Mission Society.

ON DEC. 20 a service of candles and choir carols was held at Advent Church. This was the annual Christmas musical festival produced by three choirs of 90 members.

CARL W. WEBER

LUTHER OIL PAINTING

Appropriate for Gift

8 x 10 in. $9.00 framed and other sizes.

JOHN KROGMANN Artist
616 Goslin Street, Studio 3
HAMMOND, INDIANA

Last Week I Made $259.92

Ray Barta

with Science's New Midget Miracle, PRESTO Fire Extinguisher
So reports RAY BARTA of Wisconsin. Many others "cleaning up"—so can YOU!

Science's New Midget Miracle "PRESTO"

AMAZING new kind of fire extinguisher. Tiny "Presto" does job of bulky extinguishers that cost 4 times as much, are 8 times as heavy. Ends fires fast as 2 seconds. Fits in palm of hand. Never corrodes. Guaranteed for 20 years! Almost 2 million sold! Sells for only $3.98! Show it to civil defense workers, owners of homes, cars, boats, farms, etc., and to stores for resale—make good income, H. J. Kerr reports $20 a day. C. Kama, $1,000 a month. Write for FREE Sales Kit. No obligation. MERLITE INDUSTRIES, Dept. 721, 114 East 32nd St., New York 16, N. Y. In CANADA: Mopa Co., Ltd., 371 Dowd St., Montreal 1, P.Q. (*If you want a regular Presto to use as a demonstrator, send $2.50. Money back if you wish.*)

PENNSYLVANIA:

Hold Out Hope 1953 Will be 100%

PITTSBURGH—It was in 1949 that the Pittsburgh Synod paid 100 per cent apportionment. Once again, Treasurer Schnur, together with other synodical officers are most hopeful that 1953 will be another year for 100 per cent paid apportionment. For the first 11 months over 87 per cent of the apportionment has been received. In total benevolence for these months the figure is $857,941. With added incentives to all the pastors and congregations all the officers are urging synod to "lead and not to lag."

"TAKE MY LIFE, and let it be consecrated, Lord to Thee," is the theme of the Social Workers' Conference held at Bethesda Orphans' Home, Meadville, during the Christmas season. Recognizing the fact that there are 1,500 good opportunities for lay people who are specially fitted to serve in ministering to the needs of children, this conference has been planned. Those attending the conference heard "Life Service—A Challenge" and entered into the discussion of the following topics—Social Service Workers, Housemothers, and Maintenance Workers.

FIRST CHURCH, Pittsburgh, offers this startling bargain to the members of the congregation—The church council believing that THE LUTHERAN in every home will give the church new strength offers to match dollar for dollar to every subscriber. The regular subscription is $3.50; but during the synodical campaign it is further reduced to $2.00; and now this church council offers to its members a total saving of $2.50 over the individual subscription price.

MARCH 14 has been set aside as a red letter day for the synod Brotherhood. Every man will be asked to contribute toward the Brotherhood project of furnishing the chapel in Harter Hall, the new residence for men at Thiel College.

LUTHER E. FACKLER

TEXAS:

Education Unit In Use at Houston

GRACE CHURCH, Houston, is starting to use its nearly completed educational unit. Much of the finishing work is being done by members. It will cost $42,000. A budget of $32,000 for 1954 is the largest in Grace Church history . . . average $106 per set of envelopes.

DR. FRANKLIN CLARK FRY has been invited to speak at the Houston Reformation festival of 1956! (He is booked up to that date for Reformation sermons.)

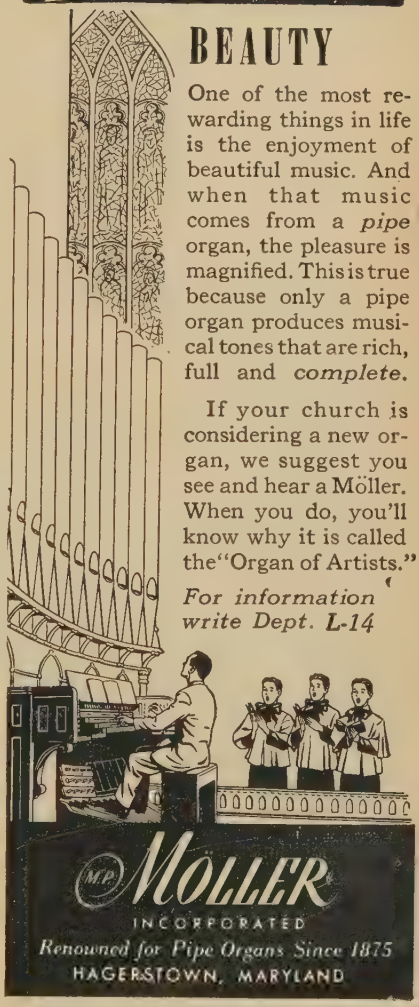
ANDER - SCHROEDER - KILGORE parish in Goliad County, the Rev. Frank Wagner pastor, voted to retain its present status instead of consolidating.

DR. PAUL A. KIRSCH of the Board of American Missions visited in Waco for the Christmas holidays and preached the sermon at the candlelight service on Christmas Eve for his son-in-law, Pastor Robert Arnold of Crestview Church. Dec. 20 new members were received. A $950 goal for the building fund was nearly attained early in December for this two-year-old mission. Crestview will sell its present parsonage for a location nearer the church.

A GOLIAD COUNTY Protestant Ministers' Association was formed recently with Pastor A. A. Hahn elected vice president and Pastor James Vorkoper, secretary-treasurer. St. John's Church recently honored two golden anniversary couples in morning services. A St. Andrew's Club was formed at St. John's.

ST. MARK'S, Cuero, rejoiced when 32 persons were added to membership early in December. The church sent $170 to the Brotherhood Loan Fund for Texas missions.

FIRST ENGLISH, Austin, now owns a new parsonage at 3106 Perry Lane. A budget of $32,000 for 1954, largest in its history, was adopted. Last year $44,000 was raised. Thirty-seven persons were installed in No-


BEAUTY
One of the most rewarding things in life is the enjoyment of beautiful music. And when that music comes from a pipe organ, the pleasure is magnified. This is true because only a pipe organ produces musical tones that are rich, full and complete.
If your church is considering a new organ, we suggest you see and hear a Möller. When you do, you'll know why it is called the "Organ of Artists."
For information write Dept. L-14
M.P. MÖLLER
INCORPORATED
Renowned for Pipe Organs Since 1875
HAGERSTOWN, MARYLAND

THE HOTEL RITZ
701 Third Ave. So., St. Petersburg, Fla.
A very pleasant small resort hotel, with private bath, steam heat and parking
Moderate rates
Write for Reservation and Information

Clara Maass Memorial Hospital
(Lutheran Memorial Hospital)
School of Nursing
Three-year accredited course,
School affiliated with Upsala College.
Applications now being considered for September 1954 and 1955
For full information
Write to
Director of Nursing
CLARA MAASS MEMORIAL HOSPITAL
Newark, New Jersey

Sudbury
Manufacturers of Church Worship Aids exclusively for over a quarter of a century... Write for catalog and listing of local dealers desirous of serving you.
SUDBURY BRASS GOODS CO.
Dept. 20 55 Sudbury Street, Boston 14, Mass.

CARTHAGE COLLEGE
. . . traditionally a school of good teaching for Lutheran young people.
Write—Director of Admissions
Carthage College, Carthage, Ill.

TEXAS . . .

vember as the educational staff of First English Church.

ST. ANDREW'S CHURCH, Weesatche, finished its new parsonage in time for Christmas occupancy.

ST. LUKE'S CHURCH, San Antonio, the Rev. James Beamer pastor, has paid its 1953 apportioned benevolence plus $312.71. Lutheran World Action paid in full and a special gift of $50 to Fort Worth mission are further indications of benevolent-mindedness. The congregation recently went to see *Martin Luther* and held a family night social after the showing. The largest budget, $12,500, was recently voted for 1954.

THE REV. CARL HACKER of Cleveland, Ohio, began his duties as student pastor at the University of Texas, Austin, and will teach a Bible course there.

THE REV. CARL F. SCHNEIDER of Lafayette, La., resigned as secretary of synod and the Rev. William J. Hoebel of Dallas will continue his term until the next synod meeting.

Martin Luther was held over a week in San Antonio, three extra days in Victoria.

FAITH CHURCH, San Antonio, received 34 adult members recently.

JAMES F. VORKOPER

ONTARIO:

Waterloo Reaches Peak Registration

WATERLOO SEMINARY and the Canada Synod have given Dr. H. T. Lehmann an affectionate farewell. In the New Year he takes up his new work as editor for the Board of Publication in Philadelphia. Dr. U. S. Leupold has been appointed acting dean of the seminary. Dr. Howard N. Bream arrived recently to augment the faculty by taking charge of the Old Testament department. He was installed Nov. 23 in St. John's Church, Waterloo. At the same service J. G. Hagey was inaugurated Waterloo College president.

The college reports that its full-time student registration has reached an all-time high of 217. Of this number, 53 are Lutherans, 43 are from the United Church and 40 are Presbyterians. Thirteen Roman Catholics also are enrolled. An analysis of the situation shows that the low percentage of Lutherans is due to the fact that fewer Lutheran youth are seeking a college education.

Martin Luther is now booked for showings in Ontario theaters well into 1954. Here and there a little opposition to, or hesitation about, showing the picture has been noted. The film had a good run in Canada's capital where Pastor Arthur Conrad got the Ottawa Council of Churches to back the showing and to insert a large advertisement in the local paper, declaring: "Thousands of Ottawa citizens of all denominations have seen it . . . when the truth is so readily at hand . . . dare you?"

NORMAN BERNER

DECEASED

Rev. Bruno M. A. Baum

The Rev. Bruno Max Arthur Baum, former executive secretary of the Long Island (N. Y.) German School Association, died Sept. 20. He was 66.

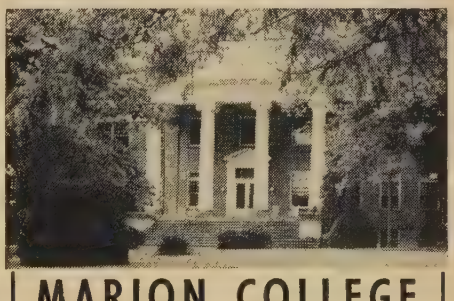
Born March 26, 1887, in Saxony, Germany, he was educated at Breklum Seminary in Germany and at the University of Buffalo (N. Y.) Ordained by the Missouri Synod in 1914, he was pastor of First German Church, Worcester, N. Y., until 1916 when he began serving congregations of the New York and New England Synod in Naugatuck, Bristol, Conn.; Blossom, Golgeville, N. Y.; Turner Falls, New Bedford and Webster, Mass. From 1931 to 1944, he was chaplain of the Association for the Relief of Indigent Germans in the institutions of the city and state of New York. Later, he became executive secretary and teacher in the Long Island German School Association.

Surviving are his son, Werner C. Baum; two daughters, Miss Adelaide Baum and Mrs. Marion B. Lauth; and three granddaughters.

The funeral service was conducted Sept. 23 in Zion Church, Bristol, Conn., by the Rev. Otto Plagemann. Interment followed in West Cemetery, Bristol, Conn.

THE LANKENAU SCHOOL
Boarding and Day School for Girls.
Pre-School through High School
● Fully Accredited ● Beautiful Campus
● College Preparatory or General Courses
Write
Sister Lydia Fischer
3201 West School House Lane. Phila. 44, Pa.

PACIFIC LUTHERAN THEOLOGICAL SEMINARY
The One and Only Lutheran Seminary in all the Vast West
Spring Quarter Begins
March 1, 1954
For application form, catalog, etc. write to:
Charles B. Foelsch, Ph.D., President
2770 Marin Avenue
BERKELEY 8 CALIFORNIA
PASTORS: SIX WEEKS' SUMMER SESSION, with Th.M. credit—June 21, 1954, through July. Two terms: 3 weeks each. Instead of just **spending** your vacation, this year **invest** it.



MARION COLLEGE
The Only Junior College in The ULCA
Marion, an accredited college for women, offers the last two years of high school and the first two of college.
Courses available in liberal arts, music, business education, home economics, merchandising, and pre-nursing. Individual guidance.
Christian Character Development
Moderate Rates Sports
For Information Write
John H. Fray, D.D., President
Box K, Marion, Virginia

NEW BOOKS FOR YOU

THE FUNERAL AND THE MOURNERS

Paul E. Irion

This thoughtful, sympathetic, and practical book examines the funeral from the viewpoint of the individual needs of the mourner. The best in Christian experience and pastoral psychology is applied to making the funeral service a helpful, therapeutic experience for the bereaved. For ministers, counselors, church leaders, here is new aid and understanding in ministering to those whose steps have taken them to the valley of the shadow of death. THE CHAPTERS: EXPLORING THE PROBLEM OF THE FUNERAL — BEREAVEMENT IN THE LIGHT OF PSYCHOLOGY — GRIEF AND THE MAN — THE FUNCTION OF THE FUNERAL — ELEMENTS OF THE FUNERAL SERVICE — FUNERAL PRACTICES — EVALUATING THE FUNERAL SERVICE — PASTORAL CARE AS A CONTEXT FOR THE FUNERAL — THE FUNERAL AND THE TOTAL MINISTRY OF THE CHURCH. READY JAN. 11. *$2.75*

A JOURNEY INTO FAITH

Thomas S. Kepler

These forty devotional readings deal simply and helpfully with great basic truths of the Christian faith — answering in informal, conversational style the questions men and women are asking about religion. Richly illustrated from Dr. Kepler's wide reading, here are messages that show the true meaning of a personal faith — and give incentive to put that faith to work in daily living. THE MAIN THEMES: RELIGION — GOD — JESUS — PRAYER — ETHICAL LIFE — SIN AND SUFFERING — TRUTH — IMMORTALITY. READY JAN. 11. *$2.50*

GETTING TO KNOW GOD

John A. Redhead

What is God like? Who is he? Where is he? How can a man get to know him? In these sixteen sermons are the answers to these essential questions—true understanding of God's nature, his wisdom, his grace, his saving power, and his personality as revealed in Jesus Christ.

Written in language clear as a bell, here are logical, powerful messages that offer new understanding of a Christian's deepest relationship—a stimulating book for ministers, an informative and reassuring book for laymen. READY JAN. 11. *$2.00*

Published by Abingdon Press

AT YOUR LUTHERAN BOOKSTORES

Rev. Lewis Happ

The Rev. Lewis Happ, pastor emeritus of St. Paul's Church, Brooklyn, N. Y., died Dec. 10. He was 82.

Born Aug. 17, 1871, in Albany, N. Y., he was graduated from Wagner College in 1890 (as valedictorian) and from Philadelphia Seminary in 1893. Ordained that year by the New York Ministerium, he served as pastor of St. John's Church, Brooklyn, for 28 years and as pastor of St. Paul's Church, Brooklyn, for the next 31 years.

Surviving are his wife; a daughter, Mrs. John C. Molri; a son, Lewis H. Happ; four grandchildren and four great grandchildren.

The funeral service was conducted at St. Paul's Church, Brooklyn, by Dr. Charles D. Trexler, Sr., and Dr. J. George F. Blaesi. Interment followed in Greenwood Cemetery, Brooklyn.

Mrs. J. S. Herold

Mrs. Edith Phoebe Raab Herold, wife of Dr. J. S. Herold, retired pastor of the California Synod supplying at St. John's Church, Miamisburg, Ohio, died Dec. 13. She was 74.

Born in Perrysburg, Ohio, she served with her husband in pastorates in Toledo, Mansfield. Miamisburg, New Philadelphia, O.; Toronto, Canada; Canajoharie, N. Y.; Vallejo and Sanger, Calif.

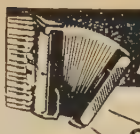
Surviving are her husband; two sons, Paul Herold, of the ceramics department of the Missouri School of Mines and Metallurgy, and John Herold, of Houston, Texas.

The funeral service was conducted in St. John's Church, Miamisburg, Dec. 15 by Ohio Synod President George W. Miley assisted by Pastors Joseph Frease, Raymond A. Albert, Herbert F. Hamburger, and E. Rudolph Walborn. Interment was in Miamisburg.

Rev. George M. Kunkle

The Rev. George Milo Kunkle, pastor of Trinity Church, Kent, Ohio, died Dec. 11. He was 50.

Born in New Kensington, Pa., March 26, 1903, he was graduated from Thiel College in 1926 and from Hamma Divinity School in 1929. Ordained the same year by the Pittsburgh Synod, he served pastorates in



ACCORDIONS AT SPECIAL RATES

to missionaries, Christian workers, Bible students and church groups for FREE descriptive folder write to

LEADING ITALIAN BRANDS

CENTURY MUSIC, INC.

Dept. Lu, 2463 E. 15th St., Brooklyn 35, N. Y.

Historical St. John's

81 Christopher Street

"The Lutheran Church in Greenwich Village" extends a warm welcome to visitors in New York City

Sunday School 9:30 A.M.
Worship Service 11 A.M.
Fred P. Eckhardt, Pastor

VISIT MESSIAH'S

Great New Church For A New World

Philadelphia's Crossroads
Broad and Boulevard (4400N)

SERVICES
10 A.M. 11 A.M. 7:30 P.M.
Dr. Ross Stover

Away Down South In the Heart of Miami

Holy Trinity Lutheran Church

200 S. W. Eighth Avenue
Miami, Florida

CHARLES J. HARRIS, Pastor
Holy Communion Monthly—First Sunday—8:30 A.M.
The Service 11:00 A.M.
" . . . *where sin and pain find healing*"

IN MIAMI

St. Paul's Lutheran Church

3360 W. Flagler St., Miami, Florida
Carsten H. Ludder, Pastor

Sunday Worship 9:30 and 11:00 A.M.
Sunday School 9:30 A.M.

Mason, New Haven, W. Va.; Accident, Md.; Scottsdale, Pa., and Kent.

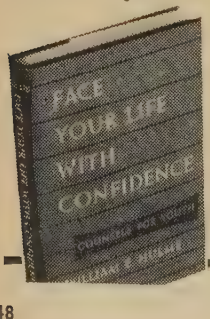
Monroe FOLDING BANQUET TABLES
If you are on the Kitchen Committee of some Church, Lodge, Club, School, etc., in your town you will be interested in this modern Folding Banquet Table. Write for Catalog and special discounts to institutions and organizations.
THE MONROE COMPANY 30 CHURCH ST. COLFAX, IOWA

COURAGE AND CONFIDENCE FOR TODAY'S YOUTH

FACE YOUR LIFE WITH CONFIDENCE

By WILLIAM E. HULME, Chaplain of Wartburg College

• A real friend to young people — a man who has helped so many with their problems — tells *you* how to use the ideals of Christianity to solve the problems that trouble you most . . . Military service, discord at home, love and marriage, trouble with parents, making the most of yourself, religious doubts, etc. You find out how to know there is a God, how never to be restless, how to make friends, what to do about petting . . . hundreds of practical, intimate answers to your most puzzling questions.



51 "informal conversations" in this book help you gain inner confidence and a happier outlook on life.

$2.95 at all bookstores

PRENTICE-HALL, Inc.
New York 11

He is survived by his wife, Mrs. Elizabeth Stewart Kunkle, and a son, Gary Mil Kunkle.

The funeral service was conducted i Trinity Church, Kent, on Dec. 13 by th Rev. Ernest E. Habig. Interment was i New Kensington, Pa., on Dec. 15.

Rev. Martin A. Ritzen

The Rev. Martin A. Ritzen, former super intendent of Tabitha Home, Lincoln, Nebr died Nov. 30. He was 66.

Born June 11, 1887, in Neuenfelde, Ger many, he came to the United States in 190 was graduated from Providence Hospital i El Paso, Texas, as a registered nurse. Late he was graduated from Western (now Cen tral) Seminary and served pastorates i Auburn, Falls City, Verdon, Fontanelle Nebr., and Victoria, Texas. He served a president of the Texas Synod for two year and was superintendent of Tabitha Hom for five. He retired in 1952.

Surviving are his wife, three sons, tw daughters, and eight grandchildren.

Rev. J. Richard Fisher

The Rev. J. Richard Fisher, assistant pas tor of First Church, Altoona, Pa., die Dec. 8. He was 28.

Born in Camden, N. J., Aug. 11, 192 he was graduated from Gettysburg Colleg in 1949 and from Gettysburg Seminary i 1952. Following ordination that same sum mer, he served in pastorates in Harrisburg York County and Altoona, Pa.

Surviving are his wife, Mrs. Doris Blac Fisher, his parents, a brother and a sister

The funeral service was conducted i Collingswood, N. J., Dec. 12. Interme followed in Collingswood.

CHANGES OF PASTORATE

ILLINOIS

ENGELHARDT, MILTON P. From St. Mark' Church, Batesville, Ind. To Trinit Church, Lanark, 316 S. High St.

KANSAS SYNOD

JOHNSON, RAYMOND. From Faith Swanbur Church, Pine River, Minn., and Crosslak

Church, Crosslake, Minn. To Kent Memorial Church, Sunrise Beach, Mo. Star Route, Versailles.

MARYLAND

DRAWBAUGH, J. WILBUR. To Calvary parish.

STOUDT, HAROLD R. From St. Paul's Church, Frostburg. To Upperco parish.

MICHIGAN

ALBERT, RICHARD W. From Trinity Church, Lawrence, Kan. To Trinity, Grand Rapids.

NEBRASKA

RITZEN, RALPH. From Pilger-Stanton parish. To Midland College, Admissions Counsellor.

NEW ENGLAND

KOHR, DALE L. To Northampton State Hospital, Northampton, Mass., full-time chaplain. Haydenville, Mass.

VESPER, HERMAN F. From St. Paul's Church, Redhook, N. Y. To St. Paul's Church, Terryville, Conn.

NEW YORK

BARTNICKI, TEOFIL. From St. Paul's Church, Redwood. To Holy Trinity Polish Church, New York City.

BIELITZ, WALTER J. From Christ Church, Ghent. To Trinity Church, Castleton-on-Hudson. 27 Van Buren Ave.

ROBERTS, JOHN. From Christ Church, Liverpool, and St. Mark's Church, Cold Springs. To Church of the Atonement, Buffalo.

NORTH CAROLINA

DASHER, EVERETT A. From St. Peter's Church, Salisbury. To Bethlehem Church, Hickory.

HUDDLE, K. Y. From St. Matthew's Church, Wilmington. To St. Matthew's Church, Salisbury.

NORTHWEST

HASSELQUIST, GENE. From St. Andrew's Church, Minneapolis, Minn. To St. John's Church, Great Falls, Mont.

VIRGINIA

STONESIFER, DONALD R. From Trinity Church, Boonsboro, Md. To Christ Church, Staunton.

WEST VIRGINIA SYNOD

ALLAN, JAMES M. From Holy Trinity Church, Elkins. To Bittinger parish, Md.

OHIO

LONG, JOHN R. From Doylestown parish. To St. Paul's Church, Mansfield.

The Rembrandt *of*
PICTORIAL PLATES

These exquisite 10-inch PICTORIAL PORCELAIN PLATES are cherished mementos of your Church, Courthouse, Hospital, School, etc. Fired with a beautiful etching-like reproduction of Your Own Building in handsome ceramic color. Wholesale prices. Organizations only. Without obligation, write for free illustrated literature . . .

Ask for Folder R.

Edwards **CHINA & GLASSWARE CO.**
ROCK HALL, KENT COUNTY, MARYLAND
China for Hotels, Clubs, Dining Rooms, etc.

21 YEARS—The Leader

HIGLEY'S COMMENTARY

23 BIG features in this amazing book
4 TEACHING PLANS!
Evangelistic—True to the Bible. Makes your International Uniform Lessons SPARKLE! Don't miss its many helps. 320 pages. Almost 300,000 words, visual type, eye-ease paper, washable cloth, $2.
Order TODAY—*for all your* TEACHERS
Catalog of "Master Line" Sunday School supplies FREE
THE HIGLEY PRESS
Dept. M-38 BUTLER, INDIANA

IN CONCLUSION . . . . . .

A COURT DECISION which doesn't make sense to me is one announced in December by the Supreme Court of New Jersey. It is illegal, said the court, to distribute Gideon Bibles in the Rutherford, N. J., public schools even to pupils whose parents send written statements saying they want their children to have the Bibles.

A New Jersey law requires reading of five verses of the Old Testament each day in public schools. When an attack on this law was taken to the U.S. Supreme Court in 1952, New Jersey's attorney general said he was "proud to admit" that his state considers Bible reading and prayer a religious exercise or instruction. He said religion is "woven" and "engraven" into the state's system of government and that there is co-operation of religion and the state. The U.S. Supreme Court refused to give an opinion in the case, stating that it had not been proved that anyone was injured or offended by the Bible reading.

IT IS TRUE that the Gideon Bibles are the New Testament, with the Psalms and Proverbs, in the King James translation, which the court said is "a sectarian book." Undoubtedly much of the Bible reading in schools of the state is from this translation, although only from the Old Testament. The question isn't whether the King James Version is a Protestant book but whether there was compulsion put on pupils to accept it. If Jewish children had been urged to take home Gideon Bibles, their proper rights would have been infringed. But there was no claim that this happened.

One editorial writer spoke of what a terrible problem the Rutherford schools would have if Protestants, Roman Catholics, and Jews would all wish pupils to take home their Bibles. I can't see any more of a problem in that than sending home notices of PTA meetings or instructions about civil defense drills. The important thing is that the school should be a willing ally in teaching basic religious truth if this can be done without offending the conscience of anyone who does not want instruction.

THERE IS A vigorous conflict underway in the United States between those who are determined that all religion must be driven out of public life and those who think this is the sure way to destroy the American republic. The U.S. Supreme Court declared in 1952 that "we are a religious people whose institutions presuppose a Supreme Being." That statement should be carefully considered by any court making a decision such as in the Gideon Bible case. The book which teaches faith in this Supreme Being should be the property of every child who wants it, in whatever translation is acceptable to him and his parents.

I wonder what Bibles the New Jersey courts use when witnesses swear to "tell the truth, the whole truth . . . so help me God." What about the Bibles at inaugurations of governors? Were any New Jersey judges in Washington when President Eisenhower took his oath with his hand on a King James Bible?

Perhaps some people think this public respect for the Bible is a mere convention that shouldn't be taken seriously. It is our duty to make clear that we do take it seriously. Since the New Jersey court stated that there was a constitutional question involved in the Rutherford case, I hope the case can be carried to the U.S. Supreme Court, and seriously considered there.

—ELSON RUFF

PACIFIC LUTHERAN THEOLOGICAL SEMINARY THE LIBRARY

EPIPHANY 1954

EPIPHANY TIME
IS
MISSIONARY EDUCATION
TIME

IN ALL ULCA CHURCH SCHOOLS

What $60,000 will do –

- **Help India Lutherans to complete 100 village chapels**
- **Help Japan Lutherans to build 4 churches**

Each Church School is urged to observe the annual Foreign Mission Season during January with a special service and offering for chapels and churches in India and Japan. Order free program materials at once from the Board of Foreign Missions.

THE BOARD OF FOREIGN MISSIONS

The United Lutheran Church in America

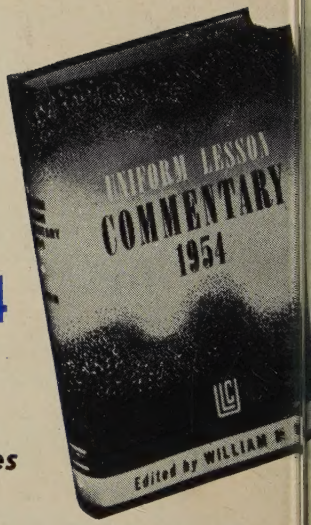
231 Madison Avenue

New York 16, N. Y.

It's not too late to order

the

UNIFORM LESSON COMMENTARY 1954



Especially for Users of the Augsburg Uniform Series

Here is the first annual edition of a commentary on the In national Sunday School Lessons for Teachers and Pupils. This one source book contains all the information necessary to do a better of teaching. The UNIFORM LESSON COMMENTARY makes us the newer teaching methods to present and preserve the time truths of the Bible. You will welcome this addition to your cours instruction which keeps pace with the recent developments in relig education. Every Sunday, let four prominent twentieth-century B scholars help you present the lesson to your class. **$2.75**

THE AUTHORS

The Rev. Albert H. Keck, Jr.
The Rev. Charles M. Cooper, Ph.D.
The Rev. Theodore L. Fischer
The Rev. Robert W. Stackel, D.D.

EDITED BY

William M. Horn

Order Your Copies Now from th Lutheran Bookstore Nearest Yo

THE UNITED LUTHERAN PUBLICATION HOUSE

1228 SPRUCE STREET, PHILADELPHIA 7,

22 W. Madison St. Chicago 2, Ill.
610 Smithfield St. Pittsburgh 22, Pa.
1233 Hamp Columbia
17 W. Franklin St. Baltimore 1, Md.
3103 W. Sixth St. Los Angeles 5, Calif.
17 Park Place New York 7, N. Y.
237 King Street W Kitchener, Ontario, C
805 Locust St. Des Moines 9, Iowa

The Library
Pacific Lutheran Seminary
2750 Marin Ave
Berkeley 8 Calif
Free